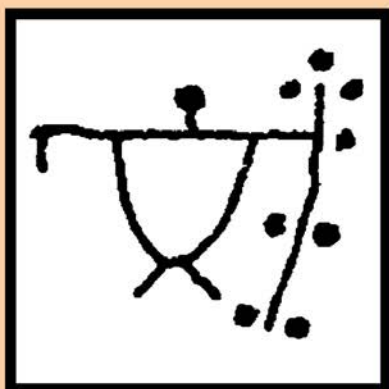
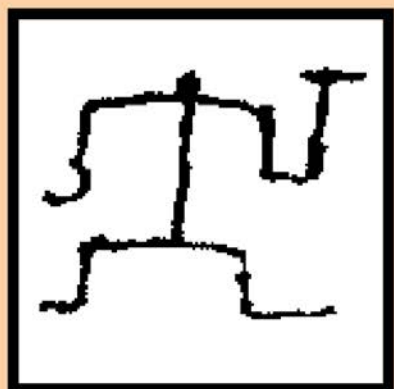


Ancient O'ahu



Stories from Fornander & Thrum

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edited and annotated by
Dennis Kawaharada

2001

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Cover Graphics: Four Hawaiian petroglyphs

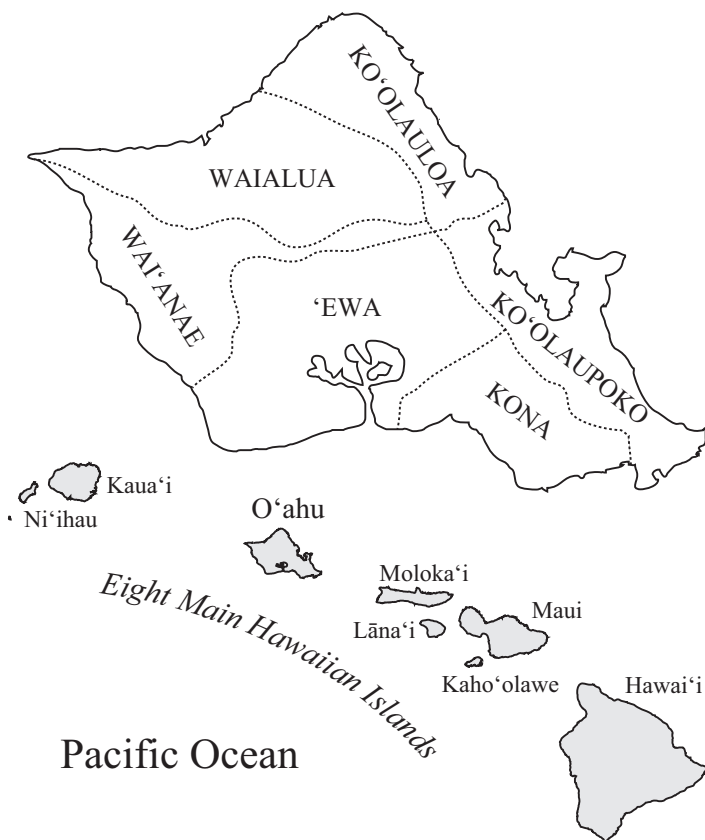
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Map 1. *Six Districts of O‘ahu*



Introduction: Ancient O‘ahu

These are stories of O‘ahu before high rises, freeways and hotels, before sugar plantations and pineapple fields, before churches and Bibles. Culled from the collections of Abraham Fornander (1812-1887) and Thomas G. Thrum (1842-1932), the stories present an ancient history of the island and its first people, telling of the heroes, ancestral spirits, and demigods who performed good works and punished evil-doers. (For a discussion of the works of Fornander and Thrum, see Leib and Day, 11-13 and 17-21.)

Some of these ancestors are remembered for making the land and sea productive. Maikoha, exiled from Kawaluna by his father for breaking kapu, went to live on Maui. Upon his death, he turned into the wauke plant, whose bark was used to make kapa cloth. In contrast to the Biblical Adam and Eve, who were exiled for eating fruit from the tree of life, Maikoha became a tree of life.

Maikoha’s sisters followed him and traveled on to O‘ahu, where Kaihuopala‘ai became a fishpond in Pu‘uloa on the south shore; her sisters turned into fishing grounds on the west and north shores of the island. Maikoha’s brother, Kāne‘aukai, another fishing god, came after them, attracting various kinds of fish to Mokulēi‘a and Waimea.

Other fishing gods of O‘ahu include ‘Ai‘ai, who established fishing grounds along the south shore of O‘ahu, and, later, around the rest of the island; and Puniakai‘a, who befriended the parent of all parrot fish in Kāne‘ohe Bay and, with the help of his pet fish, called swarms of these fish to shore.

Other gods were famous for their good works. With his powerful hands, Kaulu smashed the heavy surf and swells of the ocean to make them smaller and less life-threatening. He traveled to the land of the gods to free his brother Kaeha, who was held captive there. When the gods refused to feed his brother (a grave sin), Kaulu stole food from their bountiful supply in the sacred land of Manowaikeoo.

Like Kaulu, the demigod Māui, of Wai‘anae, tried to make a sometimes harsh world more comfortable for humanity. In pan-Polynesian traditions, Māui is credited with finding new islands, discovering the secret of how to make fire, and slowing down the sun’s progress to make longer days for his mother to dry her kapa.

The version of the Māui tradition included in this collection tells of his attempt to pull the islands of Hawai‘i together. But Māui, unlike Kaulu, is a tragic figure, and his story reminds us of the frustrations inherent in human life. His attempt to join the islands failed because his brothers couldn’t resist the temptation to look behind them as they paddled their canoe. And unlike Kaulu, Māui failed in his attempt to steal food from the gods. The gods caught him stealing their bananas in Waipi‘o Valley on the island of Hawai‘i and killed him.

Some of the stories concern ‘aumākua, or ancestral gods, often in animal form, who protect their descendants from harm and provide advice and help. Among these gods were the ‘alae, or mudhen; the mo‘o, a mythical water-dwelling lizard; the pueo, or owl; and the manō, or shark. When Māui wanted to join the islands, he sought the advice of his ‘aumakua, the big mudhen of Hina. The young rain god Kauawa‘ahila created a new source of ground water in Makiki with the help of his mo‘o ‘aumakua. Kapo‘i and Kahalaopuna were defended by their owl ‘aumakua of Mānoa Valley.

The story of Kahalaopuna depicts a conflict between two families with different ‘aumākua: Kahalaopuna and her owl god versus Kauhi, her jealous lover, and his shark god. Kahalaopuna’s life ended tragically because she entered the ocean, the realm of the shark god, ignoring the warning of her grandfather. Transformed into a shark after his death, Kauhi was able to snatch her from the waters of Waikīkī and devoured her off of Wai‘anae.

But the shark was both an avenger and a protector. Ka‘ahupāhau, the guardian shark of the people of Pu‘uloa, banned man-eating sharks from O‘ahu’s waters. She drove off the man-eater Mikololou, who came from the island of Hawai‘i looking for victims.

The twin themes of respect for life and the destruction of cannibals are woven into these stories. The collection opens with a story about how the trickster Kāne‘opa, a visitor from Kaua‘i, killed off all but one of the cannibal spirits who once inhabited O‘ahu. These akua represent the antithesis of ideal behavior, which requires a host to provide for visitors (who are under a reciprocal obligation not to take advantage of their host’s generosity). The akua promised food and women to visitors, but after their guests fell asleep, the akua ate them. In a comic match of wits, Kāne‘opa escaped from O‘ahu, then returned with a trick that used the voracious appetite of the akua to destroy them.

The demigod Kaulu also destroyed cannibal spirits—Haumea and the

rat Mokoli‘i. And the story of “O‘ahunui” tells of the killing of a cannibal king after the king devoured two nephews who were potential rivals to his power.

Political authority in Hawai‘i was fluid; it depended on the king’s ability to maintain the good will of his subjects by maintaining the productivity of the land and sea, protecting his people, and distributing food and wealth fairly. Wrongs had to be righted, or the king lost the confidence of the people, and rebellion ensued.

When Kūali‘i, the king of O‘ahu, unfairly demanded a prized pig, the pig farmer Pumaia rebelled and battled the king’s men for it. After Pumaia was killed, his spirit continued to provide for his family by stealing from the king’s lands. To end the theft and save his own life, Kūali‘i was forced to feed and house Pumaia’s widow and daughter and take care of Pumaia’s bones.

Kipapalaulu, another king of O‘ahu, stole a miraculous aku-fishing lure belonging to Kū‘ula of Nu‘uanu. Kū‘ula’s son ‘Ai‘ai got it back not by fighting, but by marrying the king’s daughter. Through the return of the lure, both the life of the bird Kamanuwai and the righteousness of the kingdom were restored.

Perhaps the most famous tradition of O‘ahu concerns the pig god Kamapua‘a. Born in Kaluanui in the district of Ko‘olaupā on the windward coast of O‘ahu, this pig god rebelled against the king ‘Olopana because the king placed a kapu on all the chickens of his lands, reserving the right to eat them only for himself. To save his family from starvation, Kamapua‘a stole ‘Olopana’s chickens and destroyed all the warriors sent to capture him. Eventually, he conquered all of O‘ahu. In contrast to the greedy ‘Olopana, Kamapua‘a was generous: he gave away the most fertile, well-watered lands (“wai”-lands) to the priest Lonoaohi, who had saved his life, while keeping the less desirable dry leeward lands for himself and his family. (The pig god is associated with a dryland crop, the sweet potato.)

Like ancient petroglyphs, these pre-contact oral traditions are recorded on the land itself—the mountains, rocks, and place names of O‘ahu speak them. Stones in Wahiawā attest to the sin of the cannibal king O‘ahunui. A depression in a cliff at Kaluanui marks the place where Kamapua‘a lifted his family to safety from the attack of ‘Olopana. A stone in Waipahu is the one thrown by Māui to straighten his grandfather’s humpback. The island of Mokoli‘i, offshore of Kualoa, is part of the body of the cannibal rat-wizard killed by Kaulu.

No longer dependent on the fertility of the life-giving ‘āina, having grown up on imported food and goods produced and packaged thousands of miles away, many residents of O‘ahu no longer feel a connection to the land or a reverence for the ancestors who made the island productive and safe for humanity. Stories of the first people have been largely neglected and ignored by the colonial educational system in Hawai‘i. Yet the values embodied in these stories—hospitality, fairness, generosity, courage, and respect for the land and life—are part of a way of life that is as important as ever today. As our population increases, and the social and natural environments become more degraded, we are reminded that our well-being and quality of life, as in ancient times, depend on such values.

The stories in this collection, arranged by the six districts of ancient O‘ahu, connect us to the past and to ‘āina. The voices in the stories are alive the mountains, forests, fields, rains, streams, ponds, and seas that sustain us.

NOTE: For interpretations and background on some of the stories in *Ancient O‘ahu*, see *Storied Landscapes: Hawaiian Literature and Place* (Kalamakū Press, 1999).

Dennis Kawaharada
Honolulu 2001

Ancient O‘ahu

Stories from Fornander & Thrum

Hanaaumoe and the Cannibal Spirits of O‘ahu

Hanaaumoe was a flattering akua who lived on O‘ahu during the reign of Halāli‘i. Hanaaumoe was assigned to stand watch along the coast of O‘ahu. When canoes from other islands passed by, he invited the travelers ashore with his artful flattery. Once ashore the travelers were killed and eaten by the akua of O‘ahu.

While on duty one day, he saw a double canoe approaching O‘ahu from the west. In the canoe was the chief Kahaoookamoku, a friend of the king of Kaua‘i, along with several men, including Kāne‘opa. These travelers were on their way to Hawai‘i. Hanaaumoe invited them ashore: “Come ashore, land your canoes. Don’t go to Hawai‘i for that island has many akua.” He chanted:

Hawai‘i has akua, for Kanikaa lives there.
Maui has akua, for Keoloewa lives there.
Lāna‘i has akua, for Pahulu lives there.
Moloka‘i has akua, for Kaunolu lives there.
Here’s an island with no akua;
Bring your canoe ashore.
There is food here for you,
And lodging,
And women—
Each paddler shall have two women,
And your chief Kahaoookamoku shall have five.

When the travelers heard this invitation, they landed at Kou (the canoe landing at Honolulu Harbor), hauled the canoe up onto the beach, and entered a long house, where they fell asleep waiting for the good things promised by Hanaaumoe. Later that evening Hanaaumoe came to the door of the house where the visitors were sleeping, piled on one another like castaways, all dead tired from the long crossing from Kaua‘i. The akua called out:

Hanaaumoe is calling, are you asleep?
Piled on one another,
Piled on one another,
Are you all asleep?

Everyone was fast asleep except Kāne‘opa, who answered: “We’re not sleeping yet; we’re still waiting for the food and women you promised to us.”

Hanaaumoe replied deceitfully: “The food and women are coming, but they haven’t arrived yet. The road down from Nu‘uanu is long, the journey from Kapīkaki is arduous, and the plain of Kulaokahu‘a is far off.”¹

Hanaaumoe returned to king Halāli‘i and the rest of the akua, who asked: “Are the visitors asleep?”

“No, not yet.”

At midnight Hanaaumoe returned to the long house where the visitors were sleeping and called out:

Piled on one another,
Piled on one another,
Are you all sleeping yet?

Kāne‘opa answered: “No, we aren’t asleep yet, we’re waiting for the women you promised the paddlers and the chief.”

Hanaaumoe lied as he did before, then departed.

Kāne‘opa suspected then that the island of O‘ahu was full of akua, and that these akua wanted to eat his companions and him, so he looked for a hiding place inside the house. He decided to dig a hole under the threshold, for he knew that the king of the akua would, upon entering the house, sit there.

All this time the rest of the travelers were in a deep sleep. Kāne‘opa was afraid that if he fell asleep, the chief Kahaoookamoku would be eaten by the akua, so he tried to stay awake. He lasted until the crowing of the first cock. Just before falling asleep, he hid in his hole under the door sill.

After he fell asleep, Hanaaumoe arrived again and called out as before, for a third time. There was no answer. Hanaaumoe called again. No answer. Hanaaumoe then said: “Now all of you will be killed and eaten. Why didn’t you stay on Kaua‘i instead of coming to the akua island of Halāli‘i and falling asleep? There’s no escape now. Your flesh, your bones, your bowels, your blood, your eyes—all will be consumed.”

Then Hanaaumoe returned to Halāli‘i, who asked: “How is it, are the visitors asleep?”

“Yes, they’re asleep, let’s go and eat.”

Thousands of akua, hundreds of thousands of akua entered the long

house where Kāne‘opa and his companions were sleeping. Halāli‘i sat on the threshold. The akua smacked their lips and devoured all the visitors. Then they dug up the floor of the house looking for more victims. However, they didn’t look under the threshold where king Halāli‘i was sitting and Kāne‘opa was hiding. At the approach of day the akua returned home, and Kāne‘opa came out of his hiding place. He limped to the canoe, pushed it into the sea, and headed for Kaua‘i.

While Kāne‘opa was still in sight, Hanaaumoe appeared on the coast and beckoned him back to land: “Come ashore. Bring the canoe ashore.”

Kāne‘opa replied angrily: “You filthy old akua! Didn’t you eat all my companions? I won’t come ashore.”

Upon his arrival at Kaua‘i, Kāne‘opa informed the king and the people how his crew mates had been eaten by the akua of O‘ahu, and how only hiding saved him. The king then asked Hanakāpī‘ai, his priest: “What should we do?”

The priest answered: “Carve wooden images of human beings. Make thousands, hundreds of thousands.” The images were made, and the king, the priest, and a large number of followers set sail for O‘ahu. They hove to directly off Lē‘ahi (Diamond Head) and saw Hanaaumoe inviting them ashore. Kāne‘opa told the Kaua‘i people: “That’s Hanaaumoe, the great flatterer. He’s the akua who tricked us into landing.”

The king and priest replied to Hanaaumoe: “Yes, we will land.” The visitors came ashore and approached the same long house where Kahaoakamoku and his companions had been eaten.

Toward dusk that evening, the priest told the people: “Leave the wooden images in the house and go back to the canoes. Everyone must stay awake. After all the akua have entered the house, we’ll burn it down.”

Later that evening, the flattering akua Hanaaumoe came to the house and called out:

Piled on one another,
Piled on one another,
Are you all asleep?

No answer. He called a second time; again no answer. Hanaaumoe then said aloud to himself: “Ahāhā! Why didn’t you stay on Kaua‘i instead of coming here and falling asleep on the akua island of Halāli‘i? Now all of you will die, no one will escape!”

While Hanaaumoe was saying this, the visitors were awake listening. Hanaaumoe returned to Halāli'i and reported that all the visitors were asleep. Halāli'i summoned his akua, and they went to the long house at the beach. Once again Halāli'i sat on the threshold. The rest of the akua entered, took up the wooden images, and began eating them.

"How tough this one is!" said one of the akua.

"So is this one," said another.

It was customary in those days for the king to receive the choicest portions of any food, so the fattest images were given to Halāli'i. Upon taking a bite of one of them, Halāli'i agreed: "Very tough."

The rest of the akua answered: "All these people are very thin and tough; not one of them is fat and juicy. They aren't at all like the first lot that came from Kaua'i."

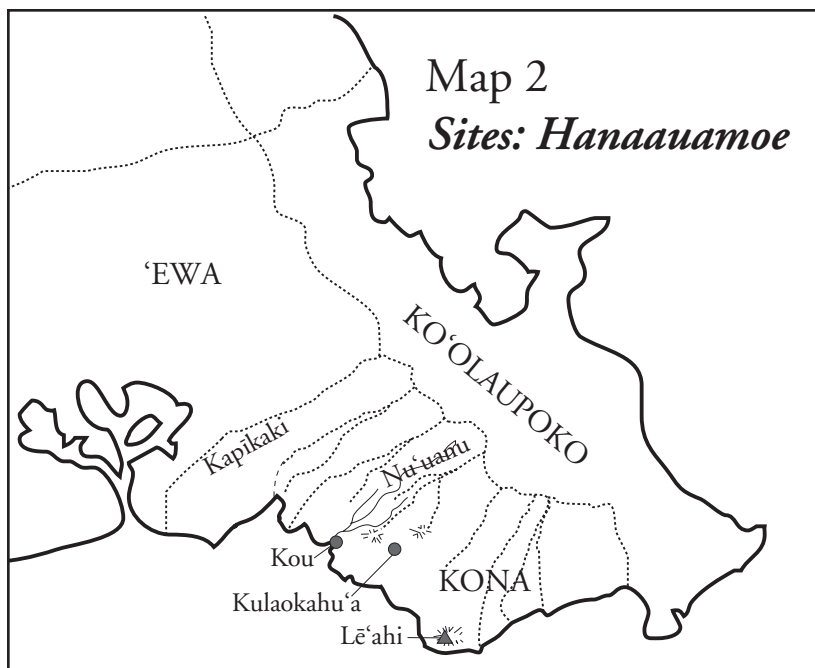
While the akua were busy eating the wooden images, the Kaua'i people surrounded the house and set it on fire, killing all the akua with the exception of Hanaaumoe, the artful flatterer, who somehow managed to escape.

Notes

"Hanaaumoe" was published in Hawaiian and English in Fornander Vol. IV, pp. 476-482 and in Vol. V, pp. 428-434. The name Hanaaumoe means "Works late at night"; Kāne'opa means "Lame man"; "Halāli'i" suggests a chiefly sin (hala = "sin"; ali'i "chief"). In ancient times, Halāli'i was also the name of a pleasure-loving chief of Ni'ihau.

Other heroes are remembered for killing cannibal spirits so human beings could safely inhabit an area or an island: Kaulula'au is remembered for killing off all but one of the akua of the island of Lāna'i (Emory 13-15). Punia is said to have drowned all but one of the akua of the Kona district of the Big Island (Nakuina et al, *Nanaue the Shark Man* 59-64). Rice gives the Ni'ihau version of this tradition in *Hawaiian Legends*; as in "Hanaaumoe," the hero tricks the akua with wooden images and burns the akua to death (68). "Thereafter Ni'ihau became safe for fishermen, and this part of the island still bears the name of Ki'i [image]."

1. Nu'uau is a Valley above Honolulu; Kapikaki is near Pearl Harbor; Kula-o-kahu'a is an area of old Honolulu.



Punahou: New Spring

Emma M. Nakuina

The Ka'ala Mountains were the home of a chief named Kahaakea. He had a boy and a girl, twins, whose mother had died at their birth. The brother was called Kauawa'ahila ("The Wa'ahila Rain"),¹ and the girl Kauaki'owao ("The Mountain Mist"). Kahaakea was very tenderly attached to his motherless children, and after a while remarried in order to provide his children with a mother's care and love.

His new wife, Hawea, had a boy by her former husband. This boy was deformed and ugly, while the twins were very beautiful. The stepmother was jealous of their beauty and resented the universal admiration expressed for them while no one noticed her boy except with looks of aversion. She was very considerate toward the twins when their father was present, but secretly hated and detested them.

When the twins were about ten years old, their father had occasion to go to Hawai'i, and remained away a long time. He felt perfectly safe in leaving his children with his wife, as she had always pretended great love for them. But as soon as her husband was away, Hawea began to persecute the poor children.

After the death of the mother of the twins, certain prayers, invocations, fasting, and humiliations had been performed by her relatives, and quantities of 'awa, unblemished black pig, red fish, and all other customary foods of the gods had been prepared and offered to strengthen her spirit and give it some power and control over mundane events. So when the stepmother began to persecute the twins, the spirit of their mother came to assist and protect them.

But the persecutions became unbearable. Hawea not only deprived the twins of food, clothing, and water, but also subjected them to all sorts of indignities and humiliations. Finally, they fled in desperation to Kōnāhuanui, the mountain peak above the Nu'uaniu Pali, to hide. But they were soon discovered and driven away from there by the cruel Hawea. They then went to the head of Mānoa Valley. The stepmother was not at all pleased at their escape and searched for them everywhere. She finally tracked them down by the constant appearance of rainbows, those unfailing attendants of rain and mist, at the head of Mānoa Valley. The

children were ordered to return to Ka‘ala, where they would be constantly under her eyes; instead, they fled and hid themselves in a small cave on the side of Kukao Hill, which is crowned by a menehune temple.² Here they lived for some time cultivating a patch of sweet potatoes, which they ate with grasshoppers and greens. The greens were the leaves and tender shoots of the pōpolo, ‘āheahea, pakai, laulele, and sweet potato vines cooked by rolling hot stones around and among them in a covered gourd. (This steaming method is called pūholoholo.)

When the potato tubers were ready for harvest, the brother dug a double imu with a kapu side for his food and a noa side for his sister’s. Their little cave was also divided into two, a sacred side for the boy and a free side for his sister. (In olden times females were not allowed to appear at any eating-place for males. The cave of the twins can still be seen today, and the stone wall dividing it in two was intact a few years ago, as also was the double imu.)

Soon after the crops of the twins had ripened, the stepmother found the children again, drove them from their cave, and took the fruits of their labors. The children then fled to the rocky hills just back of Punahou, where they found two small caves, one for each of them. The rolling plains and small ravines of the surrounding country and of what was later known as the Punahou pasture were not then covered with mānienie (bermuda grass), but with indigenous shrubs and bushes—‘ilima, ‘āheahea, pōpolo, and so on—making close thickets. Here and there were open spaces covered with mānienie-‘aki‘aki, the medicinal grass of olden times used for exorcising spirits. These shrubs and bushes bore edible fruits or flowers; or the leaves and tender shoots made nourishing and satisfying food when steamed. The poor children lived on these and grasshoppers, and sometimes wild fowl.

One day the sister Kauaki‘owao told her brother that she wanted to bathe and complained of the lack of water around their home. Her brother hushed her complaint by telling her that it was a safe place where their stepmother would not be likely to look for them; then he promised he would try to get her some water.

In his trips around the neighborhood for fruits and greens, he had noticed a large rainwater pond called Kanawai to the east of the hill on which they lived. At this pond, he would sometimes snare wild ducks. He also met the Kākea water god, a mo‘o who controlled all the water sources of Mānoa and Makiki Valleys. The god was a maternal ancestor of the children and was on the best of terms with Kauawa‘ahila. The boy

paid him a visit and asked him to assist in opening a watercourse from the pond of Kanawai to a place he indicated just below the caves he inhabited with his sister. The old water god not only consented to help his young relative, but promised to divide the water supply of the neighboring Waialele spring and let it run into the watercourse that the boy would make, thus insuring a permanent water supply.³

Kauawa‘ahila then went to the pond of Kanawai and dove in. The water god caused a passage to open underground, and the boy swam through this passage until he came out at the place now known as Ka Punahou (“The New Spring”). The force of the rushing waters as they burst through the ground soon made a small basin, which the boy then banked and walled up, leaving a narrow outlet for surplus water. With the help of the old water god, he immediately set to work to excavate a good-sized pond for his sister to swim in, and when she awoke from a noonday nap, she was astonished to behold a lovely sheet of water where in the morning there was only dry land. Her brother was swimming and splashing about in it, and gaily called to his sister to come and try her bathing-place.

Kauawa‘ahila afterward made some kalo patches, and people attracted by the water and consequent fertility of the place, came and settled about, voluntarily offering themselves as vassals to the twins. More and more kalo patches were excavated, and the place became a thriving settlement. The spring, known as Ka Punahou, gave its name to the surrounding area.⁴

About this time Kahaakea returned from Hawai‘i, and hearing of the persecutions to which his beloved children had been subjected, killed Hawea and then himself. Rocky Hill, as the home of the children is known today, was named after him. Hawea has ever since then been a synonym in the Hawaiian mind for a cruel stepmother.

Kauaki‘owao and Kauawa‘ahila afterward returned to the home of their infancy, Ka‘ala, where they would stay a while, occasionally visiting Kōnāhuanui and upper Mānoa Valley, where in their rain and mist form, they may be met with today.

They also occasionally visited Punahou, which was under their special care and protection. But when the land and spring passed into the hands of foreigners, who did not pay homage to the twins, and who allowed the spring to be defiled by the washing of unclean articles and by the bathing of unclean persons, the twins indignantly left the place and retired to the head of Mānoa Valley.

They sometimes pass swiftly over their old home on their way to Ka‘ala or Kōnāhuanui, and on such occasions will sometimes linger sorrowfully for a few minutes about Rocky Hill. The rainwater pond of Kanawai is now always dry, and the shrubs and bushes that supplied the food of the twins favored of the gods have disappeared. Old natives say that there is now no inducement for the gentle rain of Uaki‘owao and Uawa‘ahila to visit those bare hills and plains, as they would find no food there.⁵

Notes

“Punahou,” by Emma M. Nakuina, first appeared in Thrum’s *Hawaiian Annual* for 1893 (101-104) under the title “The Punahou Spring”; it was reprinted in Thomas G. Thrum’s *Hawaiian Folk Tales* (133-128).

1. Wa‘ahila is the ridge on the eastern side of Mānoa Valley.

2. Kukao Heiau is on the premises of 2859 Mānoa Road. “This is a small heiau 50 by 40 feet, said to have been built by the menehune, from whom it was wrested by Kualii [an ali‘i of O‘ahu; see “Pumaia”] and rebuilt” (Sterling and Summers, 285).

3. Kanawai suggests “Kānewai,” a pool in the quarry area of the University of Hawai‘i at Mānoa. This pool is said to be connected to the ocean by an underground passage. Kākea, the mo‘o god, is the name of a hill called “Sugarloaf” on the ridge extending down from the Ko‘olau Mountains to Ualaka‘a (Round Top), which overlooks Mānoa and Makiki valleys. Wailele is a spring near Mid-Pacific Institute; its water was believed to originate in the heights of Kākea.

4. Before urbanization, the land in and around Punahou School was extensively cultivated with taro, watered by the spring from which the area and the school take their name.

5. Two other stories about the origin and formation of Punahou appear in Sterling and Summers (283-4):

In that remote time, the brother gods Kāne and Kanaloa came

to O‘ahu on a pointed cloud from the land of Kuaihelani, one of Kāne’s twelve islands in the heavens. As the sun went down, they set out for Mānoa Valley, on their way resting at Keapapa (now called Punahou, full name Kapunahou). Kanaloa teased Kāne for water. Kāne, a kindly god, courteous in all his ways, smiled because he could hear the noise of water. He thrust his staff into the ground, and the water gushed forth in abundance. This water of Kāne was called the new spring, or Kapunahou. [Other traditions tell of the god Kāne, with his brother Kanaloa, creating springs in their search for ‘awa root to make a mildly narcotic drink; whenever the two gods found some choice root, Kāne looked for water in the area by puncturing the ground with his digging stick. This god is credited with creating some of the springs that water the fertile valleys of Kalihi, Nu‘uanu, and Mānoa in the Kona district of O‘ahu.]



Long ago an aged couple dwelled near the present spring. At a time of drought and famine, the people were obliged to search the mountains for ti root and wild yams for food, and to trudge to Kamō‘ili‘ili to fill their calabashes with drinking water. One night the old woman dreamed that a man appeared to her, to whom she complained bitterly about having to go so far for water, whereupon he said: “He wai no” (“There is water”) and told her that beneath the trunk of an old hala tree nearby she would find it. She awoke her husband and told him the dream, but he made light of it. The next night he had a similar dream. The apparition directed him to go to the sea and catch some red fish, to roast them in ti leaves, reserving a part as an offering to the family deities, and then to pull up the old hala tree by the roots. He awoke, and lo! it was a dream. But the impression it made on him was so strong that in the morning he hastened to carry out the directions that he had received, and when at last he pulled up the hala tree, water oozed out from beneath its roots. He dug out the place, and thus formed the spring, which was named Kapunahou. A pond was formed below the spring, and by it were irrigated a dozen or more taro patches.

From this legend, Punahou School has adopted for her seal the hala tree with two taro leaves in the water flowing under it.

Kapo‘i and the Owl God of Mānoa

Joseph M. Poepoe

There lived a man named Kapo‘i, at Kahehuna, Honolulu. He went one day to Kewalo to get some thatching for his house. On his way back he found some owl eggs, which he gathered together and brought home with him. In the evening he wrapped them in ti leaves and was about to roast them in hot ashes, when an owl perched on the fence surrounding his house and called out to him, “Ē Kapo‘i, give me back my eggs!”

Kapo‘i asked the owl, “How many eggs did you have?”

“Seven eggs,” replied the owl.

“Well, I plan to roast all seven for my supper.”

The owl asked again for its eggs, and Kapo‘i again refused. Then the owl said, “Ē Kapo‘i, you’re heartless! Why don’t you take pity on me? Give me back my eggs.”

Kapo‘i felt pity for the owl and told her to take the eggs.

Now that it had the eggs, the owl told Kapo‘i to build a heiau in Mānoa and instructed him to make an altar and call the temple Manua. Kapo‘i built the heiau as directed, set kapu days for its dedication, and placed the customary sacrifice on the altar.

Kākuhihewa, the king of O‘ahu, was living at the time in Waikīkī. News came to him that Kapo‘i had declared some days kapu for a heiau and had already dedicated it. Earlier Kākuhihewa had declared that he would put to death anyone who erected and dedicated a heiau before he himself had dedicated his own temple. So Kapo‘i was seized and led to the heiau of Kūpalaha, at Waikīkī, to be killed.

That same day, the owl that had told Kapo‘i to erect a temple gathered all the owls from Lāna‘i, Maui, Moloka‘i, and Hawai‘i at Kalapueo (“Owl proclamation”) at Makpu‘u; all the owls from the Ko‘olau districts of O‘ahu at Kanoniakapueo (“The noni tree of the owl”) in Nu‘uanu; and all the owls from Kaua‘i and Ni‘ihau at Pueohulunui (“Well-feathered owl”), near Moanalua Valley.

Kākuhihewa decided that Kapo‘i should be put to death on the day of Kāne. When that day came, at daybreak all the owls left their gathering places, darkening the whole sky over Honolulu; and as the

King's servants seized Kapo'i to put him to death, the owls flew at them, pecking and scratching them.¹ A battle was fought between Kākuhihewa's people and the owls. The owls won, and Kapo'i was released. The King acknowledged that Kapo'i's akua was a powerful one,² and from that time on, the owl has been recognized as one of the many deities of the Hawaiian people.

Notes

This story is from Thomas Thrum's *Hawaiian Folk Tales* (200-202). A similar version of the story is found in Samuel M. Kamakau's *Tales and Traditions of the People of Old* (23).

1. According to Kamakau, the owls also befouled Kākuhihewa's people with excrement, and hence the place of the battle became known as Kūkae-unahi-o-pueo, "Scaly excrement of owls."

2. Kamakau gives the name of the owl god as Kūkauakahi.

Kahalaopuna

Daughter of Mānoa's Rain and Wind

Emma M. Nakuina

‘Aka‘aka (“Laughter”)¹ is a spur of the Ko‘olau mountains at the head of Mānoa Valley, forming the ridge running back to and above Waiakeakua [“The water of the gods”]. ‘Aka‘aka was united in marriage to Nālehua‘aka‘aka, still represented by some lehua bushes on the brow of the ridge. The couple had twins, a boy named Kahaukani and a girl named Kauakuahine. These children were adopted at birth by an ali‘i named Kolowahi and his sister Pohakukala, who were cousins of ‘Aka‘aka. The brother took charge of the boy and the sister took charge of the girl. When the children were grown up, the foster parents decided to reunite them in marriage; and the children, having been brought up separately and in ignorance of their relationship, made no objections. They were accordingly married, and a girl was born to them and given the name Kahalaopuna.² Thus Kolowahi and Pohakukala, by uniting the twins in marriage, made permanent the union of rain (Kauakuahine) and wind (Kahaukani) for which Mānoa valley is noted; and the fruits of this union was the most beautiful woman of her time. So Mānoa girls, foster children of the Mānoa rains and winds, have generally been supposed to have inherited the beauty of Kahalaopuna.

A house was built for Kahalaopuna at Kahaiaimanō on the road to Waiakeakua, and there she lived with a few attendants. The house was surrounded by a fence of ‘aukī, with a pole topped by a ball of white kapa (pūlo‘ulo‘u) placed on each side of the gate, indicating kapu, or forbidden, ground, because the person or persons inhabiting the premises were of the highest rank and sacred.

Kahalaopuna was very beautiful from her earliest childhood. Her cheeks were so red and her face so bright that a glow emanated from them and shone through the thatch of her house when she was inside; a rosy light seemed to envelop the house, and bright rays constantly played over the house. When she went to bathe in the spring below her house, the rays of light surrounded her like a halo. The natives maintain that this bright

light is still occasionally seen at Kahaiaimanō, indicating that the spirit of Kahalaopuna is revisiting her old home.

She was betrothed in childhood to Kauhi, a young ali'i of Kailua, in Ko'olau. His parents realized the great honor the planned union of their son with the Princess of Mānoa would bring them. Kahalaopuna was deemed of a semi-supernatural descent. So they always sent the poi of Kailua and the fish of Kawainui for the girl's table, and Kahalaopuna was brought up entirely on the food of her prospective husband.

When she had grown to young womanhood, she was so exquisitely beautiful that the people of the valley would make visits to the outer pūlo'ulo'u at the sacred precinct of Lua'alaea, the land adjoining Kahaiaimanō, just to get a glimpse of the beauty as she went to and from the spring.³ In this way, the fame of her surpassing loveliness was spread all over the valley and came to the ears of two men, Kumauna and Keawaa, both of whom were disfigured by a contraction of the lower eyelids known as makahelui.⁴ Neither of these men had ever seen Kahalaopuna, but they fell in love with her from hearsay. Not daring to court her because of their disfigurement, they would weave and deck themselves with lei of maile, ginger, and ferns, then go to Waikīkī for surf-bathing and indulge in boasting of their conquest of Kahalaopuna, claiming the lei they wore were love-gifts from her.

Now, when the waves of Kalehuawehe at Waikīkī were just right for surfing, people from all parts of the island came to enjoy the delightful sport. Kauhi, the betrothed of Kahalaopuna, was one of these. The time set for his marriage to Kahalaopuna was drawing near, but he had not yet seen her. Hearing the frequently repeated claims of the two makahelui men, Kauhi finally believed them, and he was so filled with jealous rage, he was determined to kill her.⁵

He started for Mānoa at dawn, and when he reached Mahinauli, in mid-valley, he rested under a hala tree growing in a grove of wiliwili. He sat there some time, brooding over the fancied injury to himself and nursing his wrath. As he resumed his walk, he broke off and carried along with him a bunch of hala nuts. At noon he reached Kahaiaimanō and presented himself before the house of Kahalaopuna. The latter had just awakened from a sleep and was lying on a pile of mats facing the door, thinking of going to the spring, her usual bathing-place.

She saw a stranger at her door. She looked at him for a while; then guessing from often repeated descriptions of her betrothed that this stranger was he, she asked him to enter. Kauhi refused and asked her

to come outside. The young girl had been so accustomed from early childhood to consider herself as belonging to Kauhi and being indebted to him for her daily food that she obeyed him unhesitatingly.

He perhaps intended to kill her then, but the girl's obedience and her extreme loveliness made him hesitate for a while; and after looking intently at her for some time, he told her to go and bathe and then prepare herself to accompany him on a ramble about the woods.

While Kahalaopuna was bathing, Kauhi remained moodily seated where she had left him and watched the bright glow, like rainbow rays, playing above the spring. He was alternately filled with jealousy, regret, and longing for the great beauty of the girl; but he did not relent in his dreadful purpose. He seemed to resent his betrothed's supposed infidelity the more because she had thrown herself away on such unworthy persons, who were, moreover, ugly and disfigured, while he himself was not only a person of rank and distinction, but was also considered very handsome.

When Kahalaopuna was ready, he motioned her to follow him and turned to go without a word. They went across Kumakaha to Hualea, when the girl said, "Why don't you stay and have something to eat before we go?"

He answered rather surlily, "I don't care to eat; I have no appetite."

He looked so sternly at her as he said this that she cried out, "Are you annoyed with me? Have I displeased you in any way?"

He kept on his way, and she followed, till they came to a large stone in 'Aihualama [a stream and trail on the west side of upper Mānoa valley; the trail goes over a ridge, from Mānoa Valley to Nu'uanu Valley]. Then he turned abruptly and looked at the young girl with an expression of mingled longing and hate. At last, with a deep sigh, he said, "You are beautiful, my betrothed, but, as you have been false, you must die."

The young girl looked up in surprise at these strange words, and saw only hatred and deadly purpose in Kauhi's eyes; so she replied: "If I have to die, why didn't you kill me at home, so that my people could have buried my bones; but you brought me to the wild woods, and who will bury me here? If you think I have been false to you, why not seek proof before believing it?"⁶

But Kauhi would not listen to her appeal. Perhaps it only reminded him of what he considered his great loss. He struck her across the temple with the heavy bunch of hala nuts he had broken off at Mahinauli and still carried. The blow killed the girl instantly, and Kauhi hastily dug a hole under the side of the large stone and buried her; then he started down the

valley toward Waikīkī. As soon as he was gone, a large owl, who was a god and a relative of Kahalaopuna and who had followed her from home, immediately set to digging the body out. Then brushing the dirt carefully off with its wings and breathing into the girl's nostrils, the owl restored her to life. It rubbed its face against the bruise on the temple and healed it immediately.

Kauhi had not advanced very far on his way when he heard the voice of Kahalaopuna singing a lament over his unkindness and beseeching him to believe her, or, at least, prove his accusation. Hearing her voice, Kauhi returned, and, seeing the owl flying above her, recognized the means of her resurrection. He approached the girl and ordered her to follow him. They went up the side of the ridge that divides Mānoa Valley from Nu'uānu. It was hard work for the tenderly nurtured maiden to climb the steep mountain ridge, at one time crawling through a thorny tangle of underbrush, and at another clinging against the bare face of the rocks while holding on to swinging vines for support. Kauhi never offered to assist her, but kept going, only looking back occasionally to see that she was following. When they arrived at the summit of the divide between the two valleys, she was all scratched and bruised, with her pā'ū, or skirt, in tatters. Seating herself on a stone to regain her breath, she asked Kauhi where they were going. He never answered, but struck her again with the hala branch, killing her instantly, as before. He dug a hole near where she lay and buried her, then started for Waikīkī by way of Kākea ridge.

As soon as he was out of sight, the owl again scratched away the dirt and restored the girl to life. Again she followed after her betrothed, singing a song of love and regret for his anger, and pleading with him to lay aside his unjust suspicions. On hearing her voice again, Kauhi returned and ordered her to follow him. They descended into upper Nu'uānu Valley at Kaniakapūpū and crossed over to Waolani ridge, where he killed and buried the faithful girl a third time; and again the owl restored her.

On his way back to Waikīkī, Kauhi again heard her singing a song describing the perils and difficulties of their journey, and she again ended by pleading for pardon for the unknown fault. The wretched man, on hearing her voice again, was enraged. His repeated acts of cruelty and the suffering of the girl, far from softening his heart, only served to render him more brutal, and to extinguish what little spark of kindly feeling he might have had originally. His only thought was to kill her for good, and thus obtain some satisfaction for his wasted poi and fish. He returned to

her and ordered her, as before, to follow him. He started for Kilohana, at the head of Kalihi Valley, where he beat her to death again.

She was again restored by the owl and made her resurrection known by singing to her cruel lover. This time he took her across gulches, ravines, and plains, until they arrived at Pōhākea, on the ‘Ewa slope of the Ka‘ala Mountains, where he killed her a fifth time and buried her under a large koa tree.⁷ The faithful owl tried to scrape the dirt away, so as to get at the body of the girl, but his claws became entangled in the numerous roots and rootlets which Kauhi had been careful not to cut away. The more the owl scratched, the more deeply tangled he got, and finally, with bruised claws and ruffled feathers, he had to give up the idea of rescuing the girl; and perhaps he thought it useless, as she would be sure to make her resurrection known to Kauhi and be killed for a sixth time. So the owl left and followed Kauhi on his return to Waikīkī.

There had been another witness to Kauhi’s cruelties, and that was ‘Elepaio, a little green bird, a cousin to Kahalaopuna. As soon as this bird saw that the owl had deserted the body of Kahalaopuna, it flew straight to Kahaukani and Kauakuahine and told them of all that had happened. The girl had been missed, but, as some of the servants had recognized Kauhi, and had seen the couple leave together for what they supposed was a ramble in the adjoining woods, no one had felt great anxiety. But when ‘Elepaio told its tale, there was great consternation, and even positive disbelief; for how could any one in his senses, they argued, be guilty of such cruelty to such a lovely, innocent being, and to one, too, belonging entirely to himself?

In the meantime, the spirit of the murdered girl revealed itself to a party who were passing by; and one of them, a young man [named Mahana⁸], moved with compassion, went to the tree indicated by the spirit, removed the dirt and roots, and found the body, still warm. He wrapped it in his kīhei, and then covered it entirely with maile, ferns, and ginger, and, making a hā‘awe, or back-load, carried it to his home at Kamō‘ili‘ili [Mō‘ili‘ili]. There, he entrusted the body to his elder brother, who called upon two spirit sisters of theirs, with whose aid they finally succeeded in restoring the body to life. In the course of the treatment she was frequently taken to an underground water-cave called Mauoki for kakelekele (hydropathic cure). The water-cave has ever since been known as the “Water of Kahalaopuna.”⁹

The young man who rescued her from the grave naturally wanted her to become his bride; but the girl refused, saying that as long as Kauhi

lived, she was his, and none other's, as her very body had been nourished on his food, and was as much his property as the food had been.

The elder brother then counseled the younger to seek, in some way, to kill Kauhi. To this end, they conspired with the parents of Kahalaopuna to keep her last resurrection secret. The young man then set to work to learn all the mele, or songs, Kahalaopuna had sung to Kauhi during that fatal journey. When he knew these songs well, he sought the houses where the ali'i played kilu, a chanting and kissing game, because he was sure Kauhi would be found there.

One day when Kauhi was playing kilu, this young man placed himself on the opposite side, and as Kauhi's turn ended, he took up the kilu and chanted the first of Kahalaopuna's mele.

Kauhi was very much surprised, and contrary to the etiquette of the game of kilu, stopped the young man in his play to ask him where he had learned the mele. The young man answered he had learned it from Kahalaopuna, the famous Mānoa beauty, who was a friend of his sister's and who was now on a visit at their house. Kauhi, knowing the owl had deserted the body of the girl, felt certain she was really dead and accused the young man of lying. This led to an angry, stormy scene, and the antagonists had to be kept apart by order of the King.

The next night found them both at the kilu house, and when the young man sang the second of Kahalaopuna's mele, another angry discussion took place. Again the two antagonists were separated by others. On the third night, the third mele was sung, and the dispute between the two men became so violent that Kauhi finally said that the Kahalaopuna his rival knew must be an impostor, as he himself was certain the real young woman of that name was dead. Kauhi then dared his rival to produce Kahalaopuna; and if the woman was not the genuine one, then his rival should be killed; on the other hand, if the woman proved to be Kahalaopuna, then Kauhi should be declared the liar and pay for his insults with his life.

This was just what the young man had been scheming for, and he quickly assented to the challenge, calling on the King and the other ali'i to take notice of the terms of the bet and see that the terms were enforced.

On the appointed day Kahalaopuna went to Waikīkī, attended by her parents, relatives, servants, and the two spirit sisters, who had assumed human form for that day so as to accompany their friend and advise her if necessary. 'Aka'aka, the grandfather, who had been residing in Waikīkī

some little time previous to the dispute between the young men, was appointed one of the judges at the approaching trial.

Kauhi had consulted the priests and sorcerers of his family as to the possibility of the murdered girl having assumed human shape for the purpose of working him some injury. Kaea, a famous priest and seer of his family, told him to have large leaves of 'ape spread where Kahalaopuna and her party were to be seated. If she were a spirit, she would not be able to tear the 'ape leaf on which she would be seated; but if she were human, the leaf would be torn. With the permission of the King, the leaves were spread. The King, surrounded by the highest chiefs and a vast assemblage from all parts of the island, was there to witness the test.

When Kahalaopuna and her party were on the road to the scene of the test, her spirit friends informed her of the 'ape leaves, and advised her to trample on them so as to tear them as much as possible, as they, being spirits, would be unable to tear the leaves on which they would be seated, and if anyone's attentions were drawn to them, they would be found out and killed by the po'e po'i 'uhane (spirit catchers).

The young girl faithfully performed what was required of her. Kaea, seeing the torn leaves, remarked that she was evidently human, but that he felt the presence of spirits and would watch for them, certain they were in some way connected with the girl. 'Aka'aka then told him to look in a calabash of water, where he would in all probability see the spirits. The seer, in his eagerness to unravel the mystery, forgot his usual caution and ordered a vessel of water to be brought. Looking in, he saw only his own reflection. 'Aka'aka at that moment caught the reflection of the seer, which was his spirit, and crushed it between his palms; at that moment the seer dropped down dead. 'Aka'aka now turned around and opened his arms and embraced Kahalaopuna, thus acknowledging her as his own beloved granddaughter.

The King now demanded of the girl and of Kauhi an account of all that had happened between them and of the reported death of the maiden. They both told their stories, Kauhi ascribing his anger to hearing the claims of the two disfigured men, Kumauna and Keawaa. These two, on being confronted with the girl, confessed that they had never seen her before and that all their words had been idle boasts. The King then said: "As your fun has cost this innocent girl so much suffering, you two and Kauhi must be killed at once, as a matter of justice; and if your gods are powerful enough to restore you, so much the better for you."

Two large imu had been heated by the followers of the two rivals,

in anticipation of the judgment. Kauhi and the two mischief-makers, Kumauna and Keawaa, were baked therein, along with those of their followers and retainers who preferred to die with their chiefs.

The greater number of Kauhi's people were so incensed with his cruelty to Kahalaopuna that they transferred their allegiance to her, offering to be her vassals as restitution, in part, for the undeserved sufferings borne by her at the hands of their cruel chief. The King gave her for a bride to the young man who had not only saved her, but had been the means of avenging her wrongs.

The imu in which Kauhi and his companions were baked were on the side of the stream of 'Āpuakēhau in the famous Ulukou grove [in Waikīkī], and very near the sea. The night following their deaths, a great tidal wave, sent in by a powerful old shark god, a relative of Kauhi's, swept over the site of the two imu and in the morning, their contents were gone. The bones had been taken by the old shark into the sea. The chiefs Kumauna and Keawaa were, through the power of their family gods, transformed into the two peaks at the eastern corner of Mānoa Valley,¹⁰ while Kauhi and his followers were turned into sharks.

Kahalaopuna lived happily with her husband for about two years. Her grandfather, knowing of Kauhi's transformation and aware of his vindictive nature, strictly forbade her from ever going into the sea. She remembered and heeded the warning during those two years. But one day, her husband and all their men went to Mānoa to cultivate kalo, and she was left alone with her maid servants.

The surf was in fine sporting condition, and a number of young women were surf-riding. Kahalaopuna longed to join them. She disregarded her grandfather's warning, and as soon as her mother fell asleep, she slipped out with one of her maids, went to the beach, and paddled out on a surfboard. Kauhi saw his opportunity, and when she was fairly outside the reef, he bit her in two and held the upper half of the body up out of the water, so that all the surf-bathers would see and know that he had at last obtained his revenge.

Immediately on her death, the spirit of the young woman went back and told her sleeping mother of what had happened. The mother woke up, and, noticing her daughter was missing, gave the alarm. Her alarm was soon confirmed by the terrified surf-bathers, who had all fled ashore at seeing the terrible fate of Kahalaopuna. Canoes were launched and manned, and chase given to the shark and his prey, which could be easily

tracked by a trail of blood.

Kauhi swam just far enough below the surface of the water to be visible, and yet too far to be reached by the fishing-spears of his pursuers. He led them on a long chase to Wai‘ānae; then, in a sandy opening in the bottom of the sea, where everything was visible to the pursuers, he ate up the young woman, so she could never again be restored to life.

Her parents, on hearing of her end, retired to Mānoa Valley, and gave up their human life, resolving themselves into their supernatural elements. Kahaukani, the father, is known as the Mānoa wind, but his usual and visible form is the grove of hau trees, below Kahaiaianō. Kauakuahine, the mother, assumed her rain form, and is very often to be met with about the former home of her beloved child.

The grandparents also gave up their human forms and returned to Mānoa, the one to his mountain form, and the other into the lehua bushes still to be found on the very brow of the hill from which they keep watch over the old home of their petted and adored grandchild.¹¹

Notes

Emma M. Nakuina’s “Kahalaopuna” was published in three versions—“Kahalaopuna: a Legend of Manoa Valley” in *Saturday Press*, Dec. 8, 1883; “The Valley of Rainbows” in *Hawaii, Its People, Their Legends* (41-45); and “Kahalaopuna, Princess of Manoa” in Thrum’s *Hawaiian Folk Tales* (118-132). A similar version of “Kahalaopuna, the Princess of Mānoa” was published in Kalākaua’s *The Legends and Myths of Hawaii* (509-522).

1. Pukui et al in *Place Names of Hawaii* gives the pronunciation of this place name as Akāka, “Clearness.”

2. Marriage between brother and sister was practiced to intensify the divine mana of an ali‘i family.

3. Lua‘alaea (“pit of iron-rich red earth”) is the stream and land section to the east of Waihi (Mānoa Falls) on the west side of upper Mānoa Valley.

4. Makahalei, “drawn eyes” was an affliction that could be a

punishment for breaking the kapu of one's 'aumakua: the wrongdoer "would become humpbacked, or his eyelids would be drawn down, or he would fall lame, or suffer with chronic stomach ache or consumption—or he might be killed outright." (Kamakau, *People of Old* 90).

5. "Legends ... suggests a high value was placed on virginity. However, this was true only among the ali'i....Hawaii's aristocratic maidens were supposed to be untouched, not because of morality or prudery, but because genealogy of a possible child was all-important. Mrs. Pukui sums up the traditional viewpoint: 'Hawaiians placed very high value on virginity when a girl was reserved for the ali'i. Ali'i were considered to be under the keeping of the gods. After a woman married to an ali'i gave birth to the wanted child, then she was not prohibited from having other love affairs. But the genealogy of this important first child must be perfectly clear. There must be no doubt about his blood lines'" (Pukui, Haertig, and Lee 201).

6. Kahalaopuna's pleading is related to a tradition of the owl clan to which she belongs: at Pu'u Pueo ("Owl Hill") in Mānoa valley, "an avenging spirit in the form of a pueo sought to execute judgment upon a culprit for some alleged transgression, but upon the pleading of the accused for a hearing before executing punishment, it thereafter became the established custom that none should be condemned till tried and proven guilty" (Sterling and Summers 285).

7. Kauhi takes Kahalaopuna on a westward journey away from the protection of her owl god, her family and her home in Mānoa valley—the sources of her mana, or spiritual strength; and toward the setting sun, associated in Hawaiian and Polynesian traditions with death.

8. The name Mahana is from Kalākaua version of the story.

9. Mauoki was also a heiau located in Mō'ili'ili, at the foot of the ridge between Mānoa and Pālolo valleys. The underground pool of the same name was possibly nearby.

10. In a later version of the Kahalaopuna story, Nakuina writes: "In the eastern corner of Mānoa Valley can be seen the peak of Kumauna, with a hump on the back of the ridge leading up to the peak, and

alongside of it the ravine of Keawawa-Kiihelei. These places belonged to and are called after the two wicked men who were the cause of the sad death of Kahalaopuna” (*Hawaii Its People, Their Legends* 45). “Awāwa” is a gulch or ravine; “Ki’ihelei” means “to straddle.”

11. The following version of the story of Kahalaopuna is found in Fornander (Vol. 5, 189-194):

Mānoa on O‘ahu is the land to which Kahalaopuna was born; and Kahoiwai [a land section in upper Mānoa Valley] was the site of her house. Kauakuahine was her father, and Kahoiamano was her mother. Kahalaopuna was a beautiful young girl; full of grace and vigor; a virgin, her ma‘i (genitalia) unbroken. Her parents placed her body under kapu for Kauhi, a prominent man who lived with Kakuhihewa, the ali‘i of O‘ahu. Kauhi was from a place called ‘Ālele in Kailua, Ko‘olau.

When Kauhi heard that Kahalaopuna was his, he provided her with all sorts of goods; but after several anahulu (ten-day periods), he discovered an offense. Some people who wanted Kahalaopuna dead slandered her. They traveled from Mānoa to Ko‘olau, and when Kauhi received them, they told him this lie: “How strange is your woman, Kahalaopuna! Two nights of hula, and on each night a new lover.” When Kauhi heard this lie from these men, he said to himself: “I’ll kill her, for she has consumed the goods of my haku (lord), and now, her ma‘i has been broken and cleaved.”

Kauhi climbed over to Mānoa and found Kahalaopuna, and told her to go with him to Pōhākea, in the uplands of ‘Ewa near the mountain of Ka‘ala. On the way, she wondered why they were going there. They took the mountain trail where people seldom passed, going over Pauoa and Waolani, then along the uplands of Kalihi and so on to Mānana, where they slept overnight. Kahalaopuna’s hands were bound together securely by Kauhi, so when her leaf-skirt began falling apart, she was unable to repair it.

At daylight, they resumed their journey until they reached Pōhākea, where they climbed up the slope to a large ōhi‘a lehua tree. There, Kauhi called Kahalaopuna to him. She thought his calling meant things were all right, but no! As she stood in front of Kauhi, he said: “Lie down.” Kahalaopuna laid down, and

Kauhi said “I am going to kill you, for you have consumed the goods of my haku, yet you have been deflowered, broken into and cleaved open, but not by me.”

Kahalaopuna answered: “My husband, lie with me; if the ma‘i has been broken, I deserve to die; but if it hasn’t been broken, don’t kill me.” Kauhi tore off an ōhi‘a lehua branch and began striking Kahalaopuna with it; while he was striking her a second and third time, Kahalaopuna chanted the following:

My husband from the uplands of Kahoiwai,
From the vine-covered trees of the uplands
My husband of Kahaimanō! Au-we!
Your jealousy is like a shark,
Returning swiftly to devour me,
My great love for you has been destroyed. Au-we!

Kauhi again said to her: “You shall not live because your ma‘i has been broken.” Kahalaopuna answered: “Sleep with me, my husband, and if the ma‘i has been broken, I deserve to die.” Kauhi leaped at her again and beat her until she was almost dead; again Kahalaopuna chanted:

My husband from the dust-cloud of Kawiliwili,
Over the sunny plain at Mahinauli.
The dark surface reminds me of you.
Au-we! I anxiously await the sudden shower,
The wind from the face of Pokiikaua,
My dusky husband at Mana!
I’m being beaten unjustly,
While I stand gazing there,
Ready to weep,
My tears well up, well up,
Au-we! Au-we, my dear friend!

At this Kauhi leaped at her again, beating her with the stick. On the verge of death Kahalaopuna called out: “May you be loved! Let’s touch noses, my husband, before I die. Tell our parents of my love for them.” Kauhi then said: “Don’t give me any messages; you’ve been defiled, so you must be killed.” He struck her again and again with the stick and killed her. Kauhi

dragged the corpse under the lehua tree and covered the body with leaves, sticks, and other debris, so it could not be found. Then he returned home. The spirit of Kahalaopuna flew to the top of the ‘ōhi‘a lehua tree and chanted the following:

Ē you group of passers-by,
Go to my parents
And tell them of Kahalaopuna’s death;
Here in the uplands of Pōhākea,
Under the lehua tree.

Kahalaopuna had seen a company of people passing along the trail, which was why she chanted thus. At the end of the chant, the people stood and listened, uncertain whether the voice was a person speaking, or the wind, or the squeak of trees rubbing together.

Kahalaopuna chanted a second time, and the people recognized it was the spirit of a dead person speaking, so they went to Mānoa and told the parents of Kahalaopuna what they had heard. After listening to them, the parents went to the place where their daughter had been killed. When they arrived at Pōhākea at the lehua tree where the body had been buried, they dug the body up and returned to Mānoa, where they worked over it until Kahalaopuna was alive again, just as before.

When the news of the restoration of Kahalaopuna reached Kauhi at Ko‘olau, he came up to see her, to greet her [have sex with her], to show her kindness; but Kahalaopuna rejected him.

Pumaia

The Pig Farmer of Pukoula

In the land of Pukoula which adjoins Waiahao, now called Kawaiahao, in the district of Kona, O‘ahu, was the home of Pumaia. He and his wife raised hogs. At one time they had as many as ten hog pens. Among his herd of hogs, Pumaia had a favorite, one that measured over six feet long. He vowed he would never part from this hog. Only after his death would the hog be killed.

Kūali‘i, the king of O‘ahu at this time, was building a heiau called Kapua, situated to the west of Lē‘ahi, overlooking Māmala Bay.¹ At the completion of the heiau, Kūali‘i ordered that a hog be brought from Pumaia’s pens. When the messengers arrived, Pumaia asked them: “What brings you here?”

“We’ve come for a hog for the king’s temple. Give us one.”

“Yes, take one,” said Pumaia. “There’s the pig pen.”

The king kept ordering hogs until all ten pens were empty, and only Pumaia’s favorite hog remained. Then Kūali‘i sent his men after one more hog. Pumaia asked: “What brings you here?”

“Kūali‘i has sent for another hog.”

“He can’t have this last one. It’s my favorite. He’s just looking for trouble. He’s being greedy.”

The men then grabbed the hog and struggled with Pumaia for it, many against one. Sometimes Pumaia had the pig, then the king’s men had it. This back-and-forth struggle continued until at last blows were struck. Pumaia let fly with his fists to the right and left, killing all the men except one. This one went back to Kūali‘i and reported the slaughter.

Kūali‘i then ordered his soldiers and officers to arm themselves with spears and other weapons, to don their war helmets and feather capes, and when they were ready, to go and make war on Pumaia.

After the first fight Pumaia left Pukoula and went to Kewalo. There he met the king’s soldiers again and another battle was fought. Pumaia again slew all of Kūali‘i’s warriors and officers except for one. The survivor carried the news of defeat to Kūali‘i.

When Kūali‘i heard that his warriors and officers had all been killed, he called the rest of his chiefs and warriors together, along with his god,

Kānemuka.² Pumaia in the meantime had moved on to Pāwa‘a. There he encountered Kūali‘i and his men, and a third battle was fought in which Pumaia slew all the chiefs and warriors, with the exception of Kūali‘i and his god.

When Kūali‘i saw that his men and chiefs were all slain, he prayed to his god to capture Pumaia, and through its power, Pumaia was caught and tied up. Kūali‘i was so angry at Pumaia, the pig farmer was immediately killed and dragged to Kapua, where his dead body was thrown into a pit with the men he had killed. During the ill treatment of his body, Pumaia’s jaws were crushed and broken.

Meanwhile Pumaia’s wife and young daughter were at home waiting for his return. When Pumaia did not return by midnight, the mother said to the daughter: “Perhaps your father is dead. He usually returns home before dark.”

While the two were talking they heard a shaking noise outside the house and an indistinct call to open the door. When the mother opened the door, the spirit of Pumaia was there.

Since the jaw bones of Pumaia had been crushed, the spirit’s words were indistinct, so it had to resort to whispers and gestures of the hands, like a deaf and dumb person, in order to be understood. Pumaia said to his wife: “I struck to the right and left and killed them all.”

The wife asked: “You killed them all?”

“Yes, yes,” he replied, at the same time bringing his hands together to indicate that no one had survived.

Pumaia then said to his wife: “Let’s go and get my body.” The wife agreed and took a piece of kapa cloth in which to wrap the body. The cavorting spirit then went ahead, the wife following, until they reached the heiau of Kūali‘i at Kapua and the pit where the body had been thrown.

The spirit of Pumaia then flew and landed right in the center of the pit and danced above it; the night guards were fast asleep, as it was well on towards midnight, the Milky Way clearly visible. The wife entered the pit and moved among the dead bodies. The spirit whispered and motioned with his hands for the wife to remove the dead bodies. Then he pointed down toward the bottom of the pit. The wife followed the instructions until she found the body of Pumaia, all bruised and torn, beneath the other corpses. She collected the pieces of his body and bundled them in the kapa cloth, put the bundle on her back, and returned home.

At home, Pumaia’s spirit pointed at the floor of the house and told his wife to remove the mats, dig a hole, and conceal the body before the

arrival of those who would search for the body the next day. The wife did as she was told.

The next day a search party arrived looking for the body of Pumaia. The searchers asked Pumaia's wife: "Didn't you go and remove the body of your husband last night?"

"I don't know what you're talking about. Is Pumaia then dead? This is the first I've heard of his death." The search party believed her and returned to the king.

After the men left, the wife said to the daughter: "I'm worried about how we are going to survive now that your father is dead."

Pumaia's spirit heard them and asked: "What are you two whispering about?"

The wife replied: "We're afraid. Who will provide for us, now that your bones are bloodless?"

That night, Pumaia's spirit returned and said: "Let's go away from here. Dig up my remains and take them with you."

After digging up the remains, the mother and daughter left Pukoula and walked toward the Ko'olau mountains along the road leading to the junction of Pauoa and past the pool at 'Alekokī. Then they continued past Ma'ema'e, and by dawn of the next day they reached Nu'uaniu.

The spirit of Pumaia flew to a cave at the top of one of the peaks of the Nu'uaniu Pali and hovered there. (This peak is on the left, as you come down toward Ho'owahapōhaku and look towards the eastern peaks of the pali.) The wife, carrying his bones, and the daughter then climbed up the cliff until they arrived at the cave. There they made their dwelling.

At the end of the fourth day, the last finger of poi for the daughter was gone. The mother said: "I'm worried about your fate. Here we are caring for your father's bloodless bones, while we have no food and meat for ourselves."

When they woke up the next morning they saw pigs, chickens, fish from the ponds, vegetables, and other things piled up in the cave. The spirit of Pumaia had traveled over the whole district of Waikīkī gathering things for his family.

For several nights, the spirit of Pumaia kept up these raids; he even stole from Kūali'i's own lands. Besides food, he took canoes, mats, war helmets, feather capes, kapa cloth, calabashes, water gourds, and so on.

At night, Pumaia's spirit would enter houses, carry out the sleepers and then empty the houses of valuables. Upon waking up in the morning,

the people would find themselves out of doors and their houses robbed; even the crops growing in the fields were gone. Thus, Pumaia's wife and daughter had all they wanted and far more than they needed. One day the wife sighed and said: "Yes, we have all we need, except for one thing—we have no servant to do our work."

When Pumaia's spirit heard this, he went off and brought back a servant for his wife and daughter.

Meanwhile, Kūali'i was asked who this mysterious thief could be. A priest who was living with him told Kūali'i: "This thief is your enemy Pumaia; his body is dead, but his spirit is at large and is much stronger than when he was alive. You may soon be killed; only if you act rightly will you be saved."

"What must I do?" asked Kūali'i.

The priest replied: "You must build three houses; one house for Pumaia's wife and daughter; one house for their property and servant; and one house for the bones of Pumaia. After that, go and get your enemy's bones and take good care of them; then he may forgive you, and you might live."

Kūali'i consented to do all the things the priest advised.

Pumaia heard the priest's advice and Kūali'i's consent, and was amused. He advised his wife and daughter to return to the lowlands near shore. The wife obeyed and made ready for their return. While on their way back to their former home, they met Kūali'i's men who had been sent to bring them to the king. Upon their arrival at the king's house, they found everything prepared for their reception and thereafter, they lived, well-provided for, with the king.

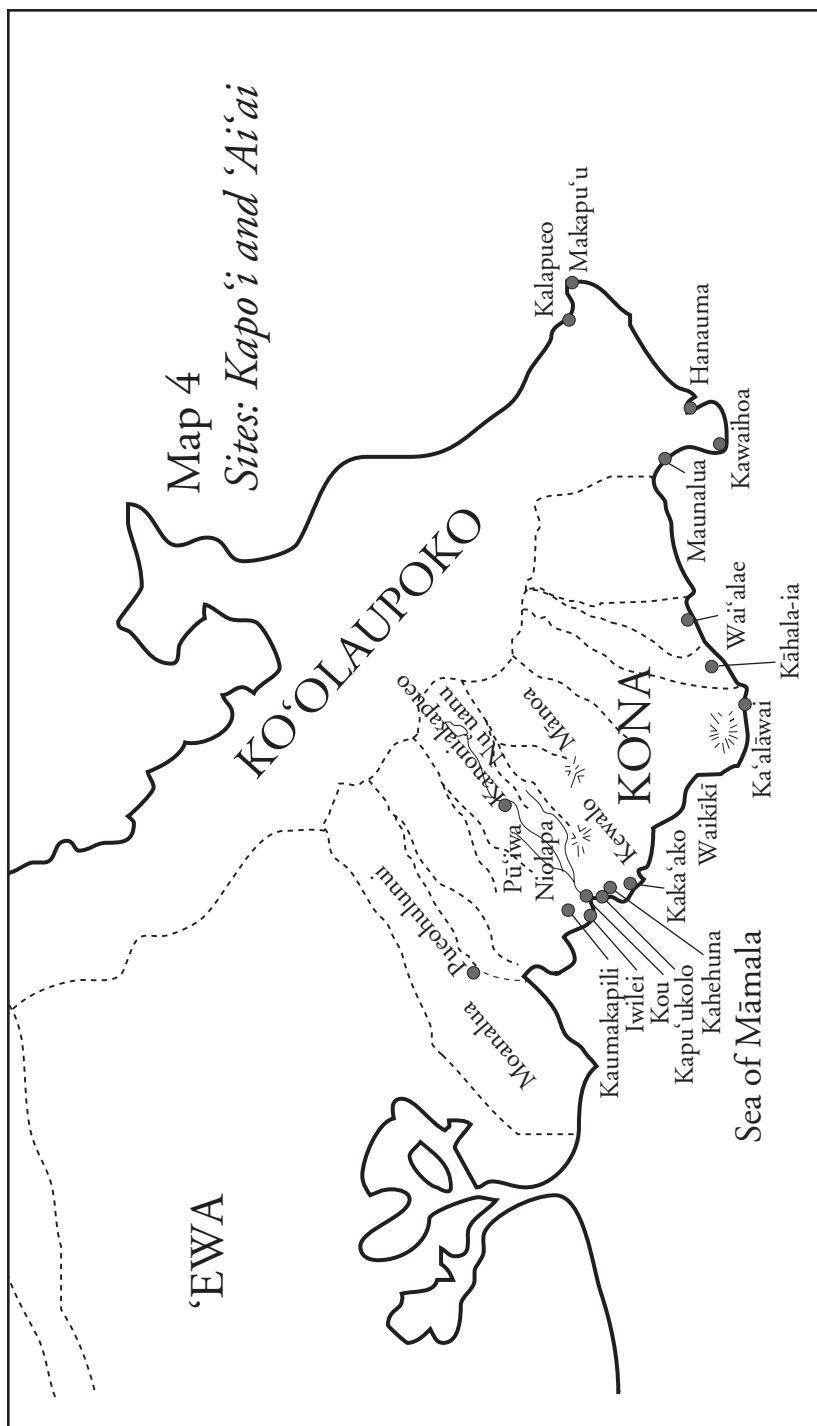
Notes

"Pumaia" [pū mai'a is a banana stalk] was published in Hawaiian and English, in Fornander, Vol. IV (470-477). Pukui's *Ōlelo No 'eau* contains a proverb on the theme of war over pigs, a prized possession in ancient times: "'Ai pua'a a Kukeawe. The pork-eating of Kukeawe. Said of a person who is not satisfied with the number of his own pigs and so robs his neighbors of theirs. Kukeawe was a friend of Kahekili who was allowed to help himself to any of Kahekili's pigs in Kula, Maui. But Kukeawe also took the pigs belonging to the people of Kula, Honua'ula, and Kahikinui and plundered their possessions. These people rose in

rebellion, led by ‘Opu, and surprised the followers of Kukeawe while they were ascending Haleakalā on the way to Kula. Kukeawe’s party retreated but found their way blocked by other parties led by Kawehena, Kaho‘oluhina, and Kuheana. Kukeawe was killed and his body set up a Palauea for all to see” (Proverb No. 88).

1. According to an unpublished report on the area around Lē‘ahi (Diamond Head), Kapua was located on “the lower, western slope of the crater, in Kapahulu, near Kapi‘olani Park and opposite Camp McKinley that was built on the site in the late 1800s. Recorded as a walled luakini [sacrificial] heiau that was torn down in 1860. However, the wall fragments noted by Thrum in the early 1900s suggest that it was 240 feet square (Thrum 1906: 44)”. The land on shore and the channel off of Sans Souci beach is called Kapua.

2. Kāne-muka: possibly “male god, smacking lips,” a war god, requiring human sacrifice. “Mūkā” refers to the smacking of lips in appreciation while eating, such as when the cannibals of O‘ahu dine on their favorite meal in “Hanaaumoe.”



‘Ai‘ai A Fishing God of Nu‘uanu

Kū‘ula was the father, Hina the mother, ‘Ai‘ai the son; Niolapa in Nu‘uanu the land where they lived. Kū‘ula and Hina were expert fishers and had a pā named Kahuoī, which was guarded by the bird Ka-manuwai (“The water bird”) at Kaumakapili. When Kū‘ula went fishing for aku outside of Māmala Bay, the aku came up and filled his canoe. This fish was food for the bird.

One day when Kū‘ula was fishing for aku outside of Māmala, Kipapalaulu, the ali‘i of Honolulu, was also fishing and saw the aku coming up and filling Kū‘ula’s canoe, so the ali‘i stole this pā Kahuoī from Kū‘ula; the bird Kamanuwai went hungry. There at Kaumakapili, the bird closed its eyes (“ka pili o nā maka”) from hunger, and from then on, the place was known as Kau-maka-pili (“Perched with eyes closed”).

Hina became pregnant and gave birth to a son named ‘Ai‘ai, whom the parents threw into the stream below Kaumakapili. The stream carried the baby toward the sea to where the bridge at Ho‘oliliamanu is today; there above the rock known as Nahakaipuami, ‘Ai‘ai floated.

At Kapu‘ukolo, the ali‘i Kipapalaulu lived with his daughter Kauaelemimo. At noon one day, when Kauaelemimo went to bathe with her women, the abandoned child was found, and Kauaelemimo took the child for herself and provided for it. ‘Ai‘ai grew up to be a very good-looking child, so Kauaelemimo took him for her husband and slept with him.

When she was pregnant, she craved fish, so ‘Ai‘ai went fishing with a pole at that place where the custom house is today and caught fish to feed his wife. Ten days later, Kauaelemimo craved aku, so she asked ‘Ai‘ai to go fishing for some.

‘Ai‘ai told her, “Go get a pā from your father.”

The woman agreed and went before her father, who asked, “What brings you here?”

“I’ve come to get a pā for my husband.”

“Yes, a pā—here’s a pā.” The woman returned to ‘Ai‘ai and gave him the pā; ‘Ai‘ai told her, “I can’t catch anything with this pā; I could fish

till my body ached and still no fish would bite.”

The woman asked, “So then, where is the pā you want?”

‘Ai‘ai replied, “Go tell your father that inside the fishing-gear gourd there is a pā that will always attract fish.” ‘Ai‘ai wanted to get back his father’s pā, Kahuoi, the one stolen by Kipapalaulu.

When the daughter appeared before Kipapalaulu and asked him again to give her a pā, Kipapalaulu denied he had any more: “There are no more pā; all the pā are gone.”

Kauaelemimo replied, “Really? ‘Ai‘ai said there is a pā inside the fishing-gear gourd.”

“Yes, a real pā—I just remembered it.” He went and got the gourd and looked into it—the pā!

The wife brought the pā to ‘Ai‘ai, who seized it and said, “Now that you’ve returned to me, my bones will live!”

‘Ai‘ai said to his wife, “Go back and get a canoe for me—not five anana long, not eight anana long, but ten anana long—that’s the canoe I spoke to your father about.”

The wife went to her father and asked for the canoe ten anana long, and the canoe was brought out. The father asked, “Who will paddle the canoe?”

“My husband.”

When ‘Ai‘ai heard his wife’s response, he went and got the canoe, and with the bird Kamanuwai and the pā Kahuoi, he paddled outside of Māmala Bay and displayed the pā. The aku came up and filled the canoe. The bird ate and was revived. ‘Ai‘ai returned with the canoe filled with aku and gave the catch to his wife; but the pā Kahuoi was taken by the bird Kamanuwai, who now guards it. Such is the legend of ‘Ai‘ai.

Notes

The story of ‘Ai‘ai is found in English and Hawaiian in Fornander (Vol. 6, 554-59). Kamakau tells the story of a pā which belonged to a high chief named Kahuoi: “On the north side of the church of Kau-maka-pili in Honolulu, there once was a kū‘ahu altar for the fishing lure, the pā hī aku, that belonged to Kahuoi. This was a very famous lure; when it was shown, the aku would fill the canoe. At that time the harbor of Kou was not entered by ships; the aku and ‘ahi fish came in there.” When Kahuoi goes fishing for uhu at Hāna, Maui, the pā is stolen from him by Pū‘olo-

kālina (*Tales* 8).

A longer version of the story of Kū‘ula and his son ‘Ai‘ai, told by Moke Manu and set in Hāna, Maui, was published in Thomas Thrum’s *Hawaiian Folk Tales* and reprinted, with notes, in *Hawaiian Fishing Traditions* (Moke Manu et al). The following is the O‘ahu portion of the story of ‘Ai‘ai, as he travels about the Hawaiian islands to teach the art of fishing and establish fishing grounds and shrines (see Map 4, p. 34 for location of sites):

‘Ai‘ai then went to O‘ahu, first landing at Makapu‘u, in Ko‘olau, where he founded a pōhaku-i‘a (fish stone) for red fish and speckled fish and called it Mālei. This was a female rock, and the fish of that place is the uhu (parrot fish). The rock is referred to in a mele of Hi‘iaka:

I will not go to the stormy capes of Ko‘olau,
The sea-cliffs of Moeaau.
The woman watching the uhu of Makapu‘u
Dwells on the ledge of Kamakani
At Ko‘olau. The living
Offer grass-twined sacrifices, O Mālei!¹

From the time ‘Ai‘ai founded that spawning-place until now, the fish from Makapu‘u to Hanauma has been the uhu. There were also several gathering places for fish established outside of Kawaihoa. ‘Ai‘ai next moved to Maunaloa, then to Wai‘alae and Kahala-ia. At Ka‘alāwai he placed a white and brown rock. There in that place is an underwater pit filled with āholehole (a silvery perch-like fish), so the name of the area is Ka-lua-hole (“The pit of the āhole”). Right outside of Kahua-hui there is a ko‘a where ‘Ai‘ai placed a large round sandstone that is surrounded by spawning-places for fish; Ponahakeone is its name. In ancient times the chiefs selected a very secret place wherein to hide the dead bodies of their greatly beloved, lest someone should steal the bones to make fishhooks, or arrows with which to shoot mice. For that reason the ancients referred to Ponahakeone as “He Lualoa no Na‘li‘i” (“A Deep Pit for the Chiefs”).²

‘Ai‘ai came to Kālia and so on to Kaka‘ako. Here he was befriended by a man named Apua, with whom he remained several days, observing and listening to the murmurs of an ali‘i named Kou. This ali‘i was a skillful hī-aku fisherman, his grounds being outside of Māmala. No one was as skilled as he, and generous as well, giving aku to the people

throughout the district.

As 'Ai'ai was dwelling with his friend Apua at Kaka'ako, he meandered off one day along the shore of Kuloloia (area from Kaka'ako to Fort Street), and so on to Pākākā (the canoe landing in Honolulu harbor) and Kapapoko. But he did not return to the house of his friend, for he met a young woman gathering limu (seaweed) and fishing for crabs. This young woman, whose name was Pū'iwa, lived in the uplands at Hānaiakamalama and was an unmarried virgin. She rather forwardly asked 'Ai'ai to be her husband; he agreed, and they went up together to her home and met her parents and relatives and soon the couple were married. After they lived together for some time, they had a son whom 'Ai'ai named Puniaiki. During those days, aku was sent up from Honolulu to Nu'uanu and distributed to different dwellings; but while others might each be given a whole fish, 'Ai'ai and his family got only a portion from some neighbor, so Pū'iwa was angry and told 'Ai'ai to go to the brook and get some 'o'opu and 'ōpae to eat. 'Ai'ai went and dug a ditch and constructed a dam to lead the water from the brook into some pits where he could catch 'o'opu and 'ōpae.³ He labored some days at this project, and the 'o'opu and 'ōpae he caught were hung up to dry.

On a following day, 'Ai'ai and his wife went with their child to the brook. She left her son on the bank of the stream while she engaged in catching 'ōpae and 'o'opu from the pits. Shortly, the child began to cry, so 'Ai'ai told his wife to leave her fishing to care for him, but she answered him saucily, so 'Ai'ai called upon his ancestors, and immediately, a dark, lowering cloud drew near and poured out a flood of water upon the stream, the dam was broken by the freshet and all the 'o'opu and 'ōpae, along with the child, were swept toward the sea. His wife, however, was not swept away by the flood. 'Ai'ai then rose up and departed, without any further thought of her.

He went down from Nu'uanu valley to Kaumakapili, and as he was standing there, he saw some women fishing for 'o'opu on the banks of the stream, Kīkīhale, the daughter of the ali'i Kou, among them.

The female guardian of the ali'i's daughter caught a very large 'o'opu, and 'Ai'ai recognized it as his own child, changed from a human being into a fish.⁴ The guardian showed it to Kīkīhale, who told her to put it into a large calabash with water and feed it with limu, so that it might become a pet fish. This was done and the 'o'opu was tended very carefully night and day.

One day while caring for the pet, the guardian was startled to see in

the gourd a human child looking at her. The water in the calabash had disappeared. She was greatly surprised and, as she looked upon this miraculous child, she felt a dark foreboding and a trembling fear.

This woman went and told Kīkīhale of this child who was formerly an ‘o‘opu, and after hearing the story, Kīkīhale hurried to see it, with grave doubts, however, that the report was true; but when she looked into the calabash, she saw a child. She lifted the child in her hands and carefully examined its form and noted its handsome features. She desired to marry the child and said: “Now, my guardian, you and your husband take and rear this child till he is grown, then I will be his wife.”

The guardian answered: “By the time this child grows up, you will be old; you will be in the evening of life while he will be in the early morn of his, so won’t you two be unhappy?”

Kīkīhale replied: “You won’t be to blame for that; these things are mine to consider because the desire is mine, not yours, my guardian.”

The child became known among all the ali‘i and attendants. He was nourished and brought up to adulthood, when Kīkīhale married him as she had said; and for a time they lived together happily. But Kīkīhale began to notice her husband was not disposed to do anything for their support, so she grew unhappy. Finally, she scolded him angrily: “My husband, can’t you go out like the other men to assist our father and the attendants in fishing, instead of eating your fill, then rolling over facing the ridge-pole of the house and counting the ‘aho (the rafters)? This may do while my father is alive, but if he should die, who would support us?” Thus she reproached him from day to day, and the words stung Puniaiki’s heart.

So one day he said to his wife: “It’s unpleasant to hear you constantly criticizing my behavior. Catching fish in the ocean is not as difficult as catching wild animals; the fish are obedient if called, and you may eat wastefully of my catch. I have command over fish, men, pigs, and dogs. If you are a favorite of your father, go and ask him for double canoes, fishing gear, and paddlers.”

After her husband spoke, Kīkīhale hastened to Kou, her father, and told him what Puniaiki had said. The request was promptly granted. Kīkīhale returned to her husband and told him she had gotten all he had asked for. Going down to the canoe landing, Puniaiki found the men loading the canoes with nets, rods, lines, and pā hī aku (pearl-shell lures for catching aku). He lit a fire and burned up all the pā. His wife got angry and cried loudly for her father’s pā, then went and told her father of

her husband's mischievous action; but her father didn't say a word about his son-in-law's action, though he had given his son-in-law five gourds filled with pā, a thousand in all, and all his pā were burned up save only two, which Kou had reserved.⁵

That night Puniaiki slept apart from his wife, and he told the canoe paddlers to sleep in the canoe sheds, not at their homes that night; and they obeyed his words.⁶

It was Kou's habit to arouse his men before daybreak to sail in the malau (canoes) for aku fishing at the mouth of the harbor because the aku fed at daybreak, not after sunrise. The canoes would enter the schools of aku and hook the fish, and this ali'i had become famous as a most successful fisherman. But on this day the miraculous work of 'Ai'ai's child would be seen.⁷

While Kou and his men always set out before dawn, here was Puniaiki still at home at sunrise. When he woke up, he looked mauka and saw a rainbow at Kaumakapili, with its reddish mist spread out and a human form standing within it. He knew the form was his father, 'Ai'ai, so he went there and 'Ai'ai showed him the place where the pā called Kahuoi was kept, and said to his son: "I will remain here till you return from fishing; be quick."

When Puniaiki reached the canoe landing, the canoes were quickly prepared for departure, and as they reached Kapapoko and Pākākā, at the sea of Kuloloia, they went on to 'Ulakua, now the lighthouse location of Honolulu Harbor. Here Puniaiki asked the paddlers: "What is the name of that surf cresting before the prows of our canoes?"

"Puuiki," replied the men.

Then he said to them: "Point the prows of the canoes straight for the breakers and paddle strongly." The men doubted there were any aku at that place in the surf, but that was none of their business. As they neared the breakers of Puuiki, below the mouth of Māmala, Puniaiki said to his men: "Turn the canoes around and go shoreward." As they returned, he said quickly, "Paddle hard, for here we are on top of a school of aku." When the men looked into the water, they didn't see any fish swimming about, but on reaching 'Ulakua, Puniaiki took the pā Kahuoi out from its wrapping in the fishing gourd and held the hook in his hand. At this, an unprecedented number of aku fairly leaped into the canoes. The canoes became so filled with fish, without any labor, that they sank in the water as they reached Kapu'u-kolo, so the men jumped off the canoes and carried them to the beach. The canoe men were amazed by this work

of Kou's son-in-law; and the people on shore shouted as the aku, which filled the harbor, swam toward the fishpond of Kuwili (in Iwilei) and on into the mouth of Leleo stream.

When the canoes touched shore, Puniaiki seized two fish in his hands and went to join his father, and 'Ai'ai directed him to take them up near where his mother lived. These aku were not gifts for her, but an offering to Kū'ula at a ko'a established just above Kahuailanawai (a pool in upper Nu'uanu). Puniaiki obeyed his father's instructions, and after he returned, 'Ai'ai sent him to give a supply of aku to his mother, Pū'iwa. She was greatly surprised that this handsome young man was her son, and this gift of aku was the first fruits of his labor.

The people marveled at the quantity of fish throughout the harbor, so that even the stream at Kīkīhale was also full of aku. Puniaiki commanded the people to take of them day and night, and the news of this visit of aku traveled all around O'ahu. This unequalled haul of aku was a great humiliation to Kou, diminishing his reputation as a fisherman; but he was neither envious toward his son-in-law, nor angry—he just sat silently. After giving the subject much thought, he finally decided to turn over the duties of fishing to Puniaiki, since the young man could carry them out so effortlessly.

Shortly afterwards, 'Ai'ai arranged with Puniaiki to establish the following kū'ula, ko'a, and pōhaku i'a around the island of O'ahu: the Kou stone for Honolulu and Kaumakapili; a kū'ula at Kupahu; a fish stone at Hanapouli, 'Ewa; the kū'ula Ahuena for Waipi'o; two for Honouliuli; the ko'a Hani-o outside of Kalaeloa (Barber's Point); Kua and Maunalahilahi for Wai'anae; Kamalino for Waimea; and Kaihuku'una for Lā'ie-malo'o, Ko'olau. 'Ai'ai and his son also visited Kaua'i and Ni'ihau on this work, then turned around and went together to Hawai'i. The principal fishing grounds there are Poo-a, Kahaka, and Olelomoana at Kona; Kalae at Ka'u; Kupakea at Puna, and I at Hilo.

In former times at these fishing grounds around all the islands, great numbers and varieties of fish were seen, and occasionally deep sea kinds came close in shore; but in this new era there are not so many. Some people say it is on account of the changing times.

Notes on Moke Manu's 'Ai'ai

1. According to a woman named Kanaloa, the rock Mālei, along with other supernatural rocks, came with Pele, the volcano goddess, to

Hawai‘i from Kahiki (Pukui *Folktales* 21); hence Hi‘iaka, Pele’s sister, offers a chant to Mālei when she visits O‘ahu. Another translation of Hi‘iaka’s mele is found in N.B. Emerson’s *Pele and Hiiaka* (88).

The Pukui-Elbert dictionary notes that Mālei was the guardian of the uhu, or parrot fish, and offerings of līpoa seaweed were placed on her altar to assure successful fishing. McAllister records from N.B. Emerson the following traditions concerning Mālei: “Mālei was a female kupua who assumed various bodily forms. Offerings were necessary, not for her physical but for her spiritual sustenance. The burnt offering was not merely for its sweet smell; it was an aliment necessary to the creature’s continued existence. For the same or a parallel reason, songs of praise and adulation (kānaenae) were equally acceptable and equally efficacious. Cut off the flowers of speech as well as the offerings of its worshippers, and a kupua would soon dwindle into nothingness. A few years ago, as I am told, a Hawaiian woman on entering a certain cave in the region of Waimānalo, found herself confronted with a stone figure, from which glowed like burning coals a group of eight flaming eyes, being set in deep sockets in the stone. This object was soon recognized as the bodily dwelling of the kupua Mālei. This little monolith at a later time came into the possession of Mr. John Cummins of Waimānalo.”

McAllister adds, “Lahilahi Webb states that after his death, Mr. Cummins wanted Mālei brought to Bernice P. Bishop Museum. This, however, was not done. Mālei was taken back to her promontory at Makapu‘u Point and cemented to the cliff. Now only the cement base remains, for Mālei has disappeared and no one knows what has become of her. It is said that one of the lighthouse keepers was married to a Hawaiian woman who was constantly ailing. It was suggested that probably Mālei was angry and that the husband removed the stone, throwing it into the sea, or burying it, or breaking it. Not long after he was supposed to have committed this offense he died. Others think that some soldiers removed the stone. Possibly with the removal of the worshippers, Mālei ‘dwindled to nothingness’” (58-9).

2. In “The Legend of the Fishhook, called Na-iwi-o-Pae, now in the Government Museum” (*Honolulu Almanac* 1884, 39-40), E.M. Beckley tells the story of a fishhook made from the bone of an ali‘i unfortunate enough to have his burial cave in Waipi‘o valley (behind Hi‘ilawe Falls) discovered: “One of the thigh bones of Pae, after his enraged spirit had been properly propitiated, was fashioned into a fishhook for deep-sea fishing. It was an extremely lucky hook and seemed to have a kind of

power to attract fish. It has always been an object of strong desire to the chiefs of those and subsequent days. Battles have been fought, lost, and gained for the possession of this fishhook.

In those days, chiefs as well as commoners went fishing and took great pride in their skill as fishermen; in fact, fishing was looked on as one of the necessary manly accomplishments of warriors and statesmen. In using Na-iwi-o-Pae, fishermen call on the spirit of Pae, which had long before been entirely propitiated by the numberless offerings made to it, to assist in attracting the fish, and to keep it when hooked until landed—from which arose the famous saying of “E Pae e! paa ia a paa ka kaua-i-a” (“O Pae! hold our fish securely”).

The natives of these islands formerly held the belief that the bones of persons of quality had an especial attraction for fishes, and the higher the rank, the greater the attraction, so such bones were much sought after by high- and low-born alike.” (Another version of the legend of Pae’s bones appears in Kamakau’s *Ruling Chiefs* 215-217).

3. Beckley writes: “The natives had a very ingenious method of catching ‘o‘opu, small fresh-water fish found mostly in our mountain streams and having the flavor of trout. They built a platform of large logs placed side by side across our larger streams on the mountain slopes. The platform is placed at about or just above the high water mark towards the end of the dry season when the water is low. When the first heavy rains of the season fall, and the streams get full, the water becomes so muddy with the wash from the sloping ground adjoining the banks that the ‘o‘opu of the previous dry season are driven away from their usual haunts in water holes, under large rocks, logs, etc., and are carried down by the hurrying waters. The ‘o‘opu always try to keep in the surface water as it is comparatively clear and are swept in immense quantities onto the platform, and from there into a ditch leading out to a plain where they are gathered up in immense quantities” (“Hawaiian Fisheries” 8).

4. Such metamorphoses, common in Hawaiian legends, are based on the belief that a human being could be transformed into the form of his or her ‘aumakua, whether this form was a natural phenomenon (e.g., volcanic fire, thunder, lightning), a plant (e.g., wauke, bitter gourd, ‘ōhi‘a lehua), or an animal (e.g., shark, lizard, owls, cutworm, or, in the case of ‘Ai‘ai’s son, an ‘o‘opu, or goby fish). Such transformations could take place not only in life, but after death (see Kamakau’s discussion of “Kaku‘ai—Transfiguration” in *People of Old*, 63-91); or if an ‘aumakua

slept with a person, the child of the union could be born in an other-than-human form of the ‘aumakua: “In this case [the child] either took itself away or was carried by a relative to the stream, the sea, or wherever it properly belonged. It in turn became one of the family ‘aumakua” (Handy and Pukui 122).

5. Te Rangi Hiroa describes a Samoan “Hook obtaining custom”: “A master fisherman could call on another master fisherman to obtain aku hooks. The fisherman who had hooks could exempt any hooks in active use, i.e., tied to the rod, but spare hooks (kept in a basket) had to be displayed to the caller, who looked them over and chose one or two he thought might be effective” (*Samoa Material Culture* 520).

6. Canoe fishing was generally restricted to men in traditional times. Aku fishermen slept in a sanctuary the night before going fishing in order to purify themselves. “It was strictly forbidden for any one to sneak away secretly to his own house to lie with his wife” (Malo 210). E.S. Craighill Handy gives the following explanation of this Polynesian taboo: “Consecration of canoes, nets, spears, lines, and hooks was an essential element in the success of fishing, for fish and fishermen, like all else were under the control of tapu and the mana atua [supernatural power]. This explains why women in former days never, and now rarely, went out in the fishing canoes. The women being common (noa) would have neutralized the tapu of the craft, gear, and fishermen” (*Houses, Boats, and Fishing in the Society Islands* 73-4). In Satawal, Micronesia, pregnant and menstruating women were thought to be especially dangerous to the success of fishing and were forbidden from eating certain fish because “the sea god hates the smell of blood” (Tomoya 21). Polynesian fishermen believed human blood drove away fish.

7. Schools of aku and ‘ahi used to come near shore at the mouth of Māmala (Honolulu Harbor). Kamakau writes that there were two ways of catching aku: the first method involved taking out to sea a malau (bait tank) of live i‘ao (a small silvery fish); after locating a school of aku with the help of noio (noddy terns) which fed on the pīhā (herring), nehu pala (anchovy) and other small fish that aku ate, one man threw out the live fish to attract the aku to the canoe. As more and more live bait was tossed into the water, the hungry aku worked themselves into a feeding frenzy. Then the bamboo fishing poles were cast; the hooks, baited with the i‘ao, were dropped onto the water and shaken: “When a fish took the bait and

broke the water, the fisherman stood up straight and grasped the pole with both hands. The fish came completely out of the water and slapped against the right side of the fisherman's chest, sounding like the dashing of one wave against another as its head smacked against the fisherman's armpit. He ran his right hand along its head and with a quick push with his open palm he freed the hook and shoved the aku forward into the canoe. From the i'ao in his mouth, he rebaited his hook and cast again. If he used forty i'ao, he would catch forty aku" (*Works* 73).

The other, more ancient method of catching aku, was called pā hī aku and required "hard" bait—a pā, or lure, made from "the shell of an uhi, or thick mother-of-pearl bivalve (pāpaua mānoanoa). ... A choice uhi is iridescent [like a rainbow] and, like a red cowry, leho 'ula, its choiceness can be seen. ... The pā—like the leho 'ula was a choice 'chiefess' (ali'i wahine maika'i) and the lure, the pā hī aku, was desired by the aku as a beautiful chiefess is desired by men" (*Works* 74-5). Kamakau says that the two methods (live-bait and hard-bait) of catching aku were incompatible: "With the malau, all stayed in one place; in fishing with the pā lure, each canoe was paddled strongly in a different direction. Since this would interfere with the malau fishing, it was not wise for the two kinds to go on at the same time, as those trolling with a lure would drive away the fish of the malau fishermen" (75).

Beckley, on the other hand, says live-bait and hard-bait were used together in aku fishing, and a report by E.S. Craighill Handy of aahi [albacore] fishing seems to confirm this: "When the school of aahi is reached the ouma [a small silver fish] are taken out [from the basket bait container] and cast about on the water ahead of the canoe to attract the aahi as the canoe paddles on following the school. The pearl-shell hooks skimming the water evidently resemble—to the aahi at least—the small fry, for [the hooks] are snapped up by the big fish" (*Houses, Boats, and Fishing in the Society Islands*, 104).

Beckley describes pā hī aku as follows: "Aku was formerly caught using muhe'e for bait, a kind of squid found floating on the surface of the sea in great quantities. A mother-of-pearl hook, or pā, is also used in place of bait. Small mullets and 'i'iao (a small fish that comes in immense schools) are now the favorite bait, and must always be used in connection with the pā. These bait fish are taken out alive in large gourds or tubs to the fishing ground (that is, any place where aku are seen, usually three to ten miles out on the open sea) and are thrown overboard, a handful at a time; they will immediately take shelter in the shadow of the canoe.

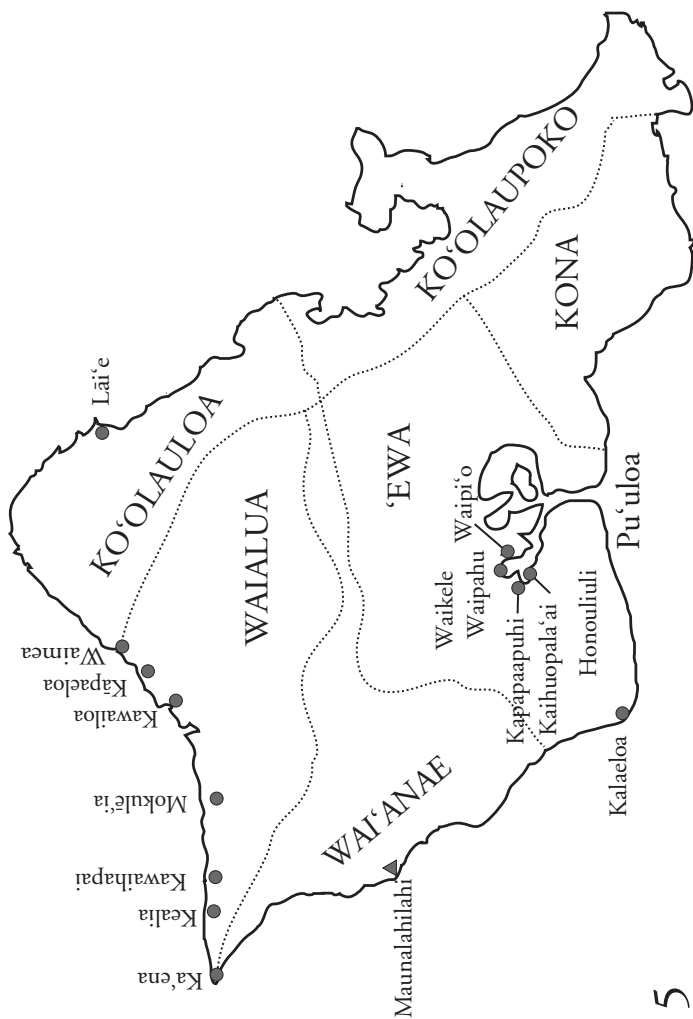
The aku, chasing the bait fish, are attracted in great numbers around the canoes, which, for this kind of fishing are generally double ones. The pā are then thrown in the water without being baited and are mistaken for fish by the aku because the hooks shimmer and glisten like the ‘i‘iao. The pā, are of two kinds, the pā-hau (snowy pā) and the pā-ānuehue (rainbow pā). The pā-hau is used from morning till the sun is high, as the sun’s rays striking it obliquely makes it glisten with a white pearly light which looks like the shimmer from the scales of the smaller kinds of fish on which the aku lives, but at midday when the sun’s rays fall perpendicularly on it, it appears transparent and is not taken by the aku. The pā-ānuehue is then used. This hook has rainbow refractions, and the perpendicular rays of the sun make it shimmer and glisten like a living thing. Sometimes shells are found uniting the two characters, and such are always highly prized, as they can be used all day. The shell is barbed on the inner side with bone, and two tufts of hog’s bristles are attached at the barbed end at right angles to it to keep the inner side up so the shell will lie flat on the surface of the sea” (“Hawaiian Fisheries” 9-10).

In his account of aku fishing in the Society Islands, Nordhoff lists a variety of shells used in the making of pā, or lures, with each of the islands having one or more varieties (15 on the largest island, Tahiti): “When one considers the fact that each variety is obtainable in three, four, five, or more shadings of colour, the complexity of this shell-lore becomes evident. Each shade has its technical name, like iri ahi‘a (skin of the rose-apple)—the flush of pink pearl; or pua fau (Hibiscus flower)—tinged with the canary yellow of the wild hibiscus blossom....

“All of these kinds of shell, of course, are local varieties of the black-lipped pearl oyster—differently slightly in appearance after the dark outer surface of the valve has been ground away to expose the full lustre of the nacre. This is a fitting place to state my firm belief that the bonito recognizes these differences in colour and what I can only call ‘texture’ of the mother-of-pearl—differences so small in many cases that they are scarcely perceptible to the human eye. At one time I was sceptical.... But eight years of fishing with the natives have convinced me that the fish recognize instantly the correct shell for the conditions of weather, time of day, and the small fry on which they are feeding.... Often, out of a dozen hooks available aboard a canoe, there will be only one at which the fish will strike freely...” (241-243).

As the fisherman trolls for aku from his canoe, he tries different shells to find the right one: “As the hook skitters on the surface in the wake of

the canoe, he moves the tip of his rod back and forth laterally causing the hook to follow a zigzag course. This increases its speed through the water and is believed to be tempting to the fish. A bonito makes the water boil a foot behind the shell, but refuses to take hold. Up comes the rod, the hook is made fast to the netting, and another one goes overboard. A moment, in the midst of the fish, suffices to try each shell, and no time must be lost. Sometimes when only an occasional bonito will strike, the expert hastily opens the fish he has caught, in search of roe. If roe is found, he compares its colour with his hooks until he finds one of precisely the same shade. Such a bit of shell, it is thought, will be seized without hesitation” (253).



Map 5
Sites: Ka'apāhau and Kaihuopala'ai

Mikololou vs. Ka‘ahupāhau, the Guardian Shark of Pu‘uloa

E. Lahilahi Webb

Mikololou was a malihini shark who came from Hawai‘i¹ to visit the waters of Pu‘uloa (Pearl Harbor), hungry for human flesh. Some of the resident sharks of that locality learned of its desire and so informed Ka‘ahupāhau, the queen-shark of O‘ahu residing there.² Mikololou entered the lochs as far inland as Waipahu, where it met Ka‘ahupāhau, whereupon this guardian shark gave orders to get nets to encircle and capture the intruder. But on being encompassed, Mikololou tore the nets all to pieces until it reached the na‘e, or small mesh net, by which it was caught and thrown ashore on the plains. There it lay until its body decayed, though its eyes winked at people, cast side-long glances at them, and shed tears as they passed by. The body gradually wasted away until only the tongue remained, when a dog from the distant shore came along and seeing it, ate it.

Finishing its morsel, the dog leaped into the water to return to its shore, whereupon it was immediately transformed into Mikololou’s living shark-form, who returned to its own island, Hawai‘i. From this event comes the famous saying: “Mikololou lives again through the tongue.”³

The reason Mikololou was put to death was that Ka‘ahupāhau had forever prohibited any man-eating shark from entering the waters of Pu‘uloa. Malihini sharks lusting after human flesh are warned that the nets of Ka‘ahupāhau will not fail to ensnare them. Residents of ‘Ewa are skilled in capturing sharks, and by this means ensnare any malihini man-eaters that come into their waters. That is why the entrance to Pu‘uloa is called “the thoroughfare of Ka‘ahupāhau”—for the peace and quiet of its waters under her, the beneficent guard of ‘Ewa.⁴

As the restored Mikololou was hastening back to his Hawai‘i home, all the shark stations he passed on the way hailed him with the exclamation: “O Mikololou is returning home with its tongue only!”

In revenge for this treatment by Ka‘ahupāhau, Mikololou collected a large body of sharks at the windward islands to wage war on the

presumptuous guard of O‘ahu’s waters, and appeared before the entrance to Pu‘uloa where a long and severe fight took place, in which Ka‘ahupāhau and her attendants so slaughtered the intruders that only a few escaped. Hence the open thoroughfare of Pu‘uloa is the guarded highway of Ka‘ahupāhau, whereby the sea of Pu‘uloa is safe and peaceful through her law that sharks shall not attack man. That is why these waters are safe for people to swim from shore to shore without fear.

Notes

This version of the conflict between Ka‘ahupāhau and Mikololou was published in Thrum’s *More Hawaiian Folk Tales* (307-8). A similar version, told by Mary Pa‘ahana Kanaka‘ole Wiggins, is found in *Folk Tales of Hawai‘i*, collected and translated by Mary Kawena Pukui with Laura C.S. Green (40-42).

1. Mikololou’s home was at Pokini, Mōlīlele Pali, in the Ka‘ū district on the Big Island of Hawai‘i. (Beckwith, “Hawaiian Shark Aumakua” 512). “Malihini” refers to anyone from another district, island, or place.

2. Ka‘ahupāhau was an ancestral shark god, a sister of the famous shark god Kamohoali‘i. Kamohoali‘i and his brother Kānehūnāmoku established a law that any man-eating shark who entered the waters of O‘ahu would be killed. Ka‘ahupāhau devoured a chiefess named Papio who threatened one of her caretakers. Ka‘ahupāhau was punished (but not put to death) by her brothers. and she repented, then reaffirmed the law that prohibited man-eating sharks entering from O‘ahu’s waters (Kamakau *People of Old* 73).

Ka‘ahupāhau was hospitable to sharks who obeyed her laws. A description of a friendly visit to Pu‘uloa by a group of sharks led by Ka‘ehuikimanō of the Big Island of Hawai‘i is found in “Story of Ka-ehu-iki-man-oo-puu-loa,” in Thrum’s *More Hawaiian Folk Tales* (293-306):

Pu‘uloa, O‘ahu, was the next destination. Reaching its entrance the party visited the pit of Komoawa, Ka‘ahupāhau’s watcher. Here the young shark introduced himself and announced the purpose of the journey, and his desire to meet the famous queen-

shark, protector of O‘ahu’s waters. The watcher set off to give the message to the queen-shark then at Waiawa. He described the party of visitors as distinguished chiefs—five full-grown and one quite youthful. The queen-shark said: “That young shark can be none other than the child of Kapukapu and Holei.” She sent greetings with the messenger, who was told to entertain the visitors in the outer cave, then to bring them up the lochs to meet the queen on the following day.

The next day the group from Hawai‘i was conducted to the headquarters of Ka‘ahupāhau by a circuitous course, the guard of each place en route joining the procession until everyone reached Honouliuli, the royal residence. The group was led by Honuiki, the queen’s body-guard. Ka‘ahupāhau was attended by her generals and staff. The strangers were all introduced to and made welcome by her, and after an agreeable reception, the guests were invited to join in a bathing party to the waters of Waipahu, the bathing place of the Waikele section. The strangers greatly enjoyed the bathing and praised the queen’s refreshing provinces. The company then repaired to the royal cave at Honouliuli, where the visitors were supplied with soft coconut and ‘awa.

During their stay, Kepanilā, the king-shark of Hilo introduced the queen to the royal pastimes of hula and the games of kilu and pū‘ili [a game played with sugar cane flowers], with chants and songs known on Hawai‘i from ancient time.

3. “I ola ‘o Mikololou i ke alelo.” Cf. the version found in Pukui’s *‘Ōlelo No ‘eau*: “Make o Mikololou a ola i ke alelo: Mikololou died and lived again through his tongue. Said of one who talks himself out of a predicament” (No. 2111).

4. This is a reference to a proverb concerning Ka‘ahupāhau: “Alahula o Pu‘uloa, he alahale na Ka‘ahupāhau. Everywhere in Pu‘uloa is the trail of Ka‘ahupāhau. Said of a person who goes everywhere, looking, peering, seeing all, or of a person familiar with every nook and corner of a place. Ka‘ahupāhau is the shark goddess of Pu‘uloa who guarded the people from being molested by sharks. She moved about, constantly watching” (Pukui *‘Ōlelo No ‘eau* No. 105).

Kaihuopala'ai

Home of the Mullet of Pu'uloa

Background Note: *Kaihuopala'ai is the original name of West Loch, Pearl Harbor. It was a spawning ground for the famous 'anae-holo, or running mullet, of O'ahu. In October-November shoals of the mullet swam from Pu'uloa to Lā'ie and Mālaekahana, on the opposite side of O'ahu, stopping at Kumumanu, Kalihi, Kou (Honolulu Harbor), Kalia (Ala Wai Harbor), Waikīkī, Ka'alawai (near Diamond Head) and onward around Makapu'u and up the windward coast. In March-April, the mullet returned along the same route to Kaihuopala'ai.*

Kaihuopala'ai was a goddess who turned herself into a spawning ground for mullet in Pu'uloa. She was the daughter of Hina'aimalama, a goddess of the undersea land of Kahikihonuakele, and Konikonia, an ali'i of an island called Kawaluna. Hina'aimalama was a fertility goddess, who "turned the moon into food and the stars into fish." The following story tells of the good works of Hina'aimalama's six children: Maikoha, Kaihuopala'ai, Kaihuko'a, Ihukoko, Kaihuku'una, and Kāne'aukai.

Maikoha was a very brave and fearless young man. He broke the sacred posts (nā pahu kapu), the sacred towers (nā 'anu'u), the sacred sticks (nā pūlo'ulo'u) and all the other sacred things (nā mea kapu). His father, Konikonia, became very angry, but he wasn't sure who had committed these unholy acts. He pondered deeply about how to discover the guilty one. After several days, he decided on a test: he got two long poles and tied one of them on the backs of the necks of his ten children and the other under their chins; the one who did not weep would be guilty and would have to be banished. Only Maikoha didn't weep. This satisfied the father that Maikoha was guilty, so Maikoha was exiled.

Maikoha left Kawaluna and landed at Kaupō, Maui, where he made his home. Here he changed into the first wauke plant. Because Maikoha's body was very hairy, the wauke plant is also very hairy.¹

Maikoha's sisters came in search of him. They traveled to Kaupō, and

found him already changed into the wauke plant; they searched for his umbilical cord (piko). First, they looked in the branches from the top to the bottom of the plant, but they were unable to find the piko; so they dug into the ground, and there they found it there, where Maikoha had hidden it. Shortly after this the sisters left Maikoha in Kaupō, and continued on to O‘ahu.

On O‘ahu, Kaihuopala‘ai met a goodly man named Kapapaapuhi, who was living at Honouliuli, ‘Ewa; she fell in love with him and they were united, so Kaihuopala‘ai has remained in ‘Ewa to this day. She was changed into that fish pond near Kapapaapuhi, in which ‘anae (mullet) are kept and fattened.

After Kaihuopala‘ai decided to stay in ‘Ewa, her sisters proceeded on to Wai‘anae, where Kaihuko‘a decided to make her home. She was married to Ka‘ena, a very handsome chief of Wai‘anae. She changed into that fishing ground directly out from the Ka‘ena Point, and the fish that came with her were the ulua (crevalle), the kāhala (amberjack), and the mahimahi.

After Kaihuko‘a decided to stay in Wai‘anae, the remaining two sisters continued on to Waialua, where Ihukoko met Kawailoa. Kawailoa was single and fell in love with her; the two became husband and wife. Ihukoko remained here, and the fish that accompanied her from their home was the āholehole.

After Ihukoko decided to remain in Waialua, the last sister, Kaihuku‘una, continued on to Lā‘ie where she met Laniloa, a goodly man, and they lived together as husband and wife. The fish that came with her was the ‘anae (mullet) and it remains abundant there to this day.

After the sisters were all married and had been living with their husbands on O‘ahu for some time, Kāne‘aukai, their oldest brother, came in search of them. His body was in the form of a piece of wood, and after he had drifted on the surface of the ocean for several days, he came ashore at Keālia in Mokulē‘ia, Kawaihāpai, Waialua, where he was carried in and out by the tide. After a while, he changed into a human being and journeyed to Kāpaeloā (just south of Waimea Bay, where two old men lived.

When Kāne‘aukai approached the home of the two old men, he saw them preparing an imu, and after it was covered up, they went to the beach to fish. After they fished for some time without success Kāne‘aukai called out to them: “Old men, to what god do you make offerings?”

The old men replied: “We offer food to a god whose name we don’t know.”

Kāne‘aukai then said: “Here is his name. When you make an offering, say, ‘Here are vegetables and fish, Kāne‘aukai.’”

The old men agreed to do this. Thus is Kāne‘aukai worshiped to this day. The two old men, along with others who so desired, took Kāne‘aukai as their fishing god.²

Notes

The genealogy of Hina‘aimalama and the story of Maikoha appear in Hawaiian and English in Fornander, Vol. V, 266-273. The transformation of gods into useful plants is a common motif in Hawaiian traditions. Taro is said to have grown from the first still born child of Wākea, the sky father, and his daughter Ho‘ohōkuikalani. The god Kū is said to have turned into the ‘ulu, or breadfruit tree (Pukui *Folktales* 8).

1. The wauke plant was used for making kapa (tree-bark cloth). Another version of the Maikoha story is found in William D. Westervelt’s *Hawaiian Legends of Old Honolulu* (63-60):

At Pū‘iwa, in Nu‘uanu, O‘ahu, by the side of the stream, a farmer named Maikoha lived with his daughters, raising whatever food they needed for themselves and for their tribute to the king and their offerings to the gods.

Years passed by and Maikoha became weak and ill. On his deathbed he called his daughters and told them: “When I die, bury my body close to the waters of our stream. A tree will grow from the grave. From the bark of this tree, you will make kapa, for clothing as well as covering when you sleep or are ill.”

After his death, the daughters buried their father by the stream, and a tree grew from the grave, one they had never seen before. It was not tall and large, but threw out a number of small, spreading branches. This was the wauke (*Broussonetia papyrifera*). The body of their father had become the tree, a gift to them.

The daughters broke off some of the branches, stripped off the bark, and pounded and pounded until the pieces were fused together into cloth. Thus was invented kapa, “the beaten thing.”

Wherever the daughters cut or broke the branches of this new tree the broken pieces took root, or, if the fragments were caught by the swift-flowing stream, they were tossed on the bank or

carried and scattered over the plain. Thus wauke spread until it grew even to the sea.

Branches were carried to the other islands, and the wauke became a blessing to all the people. This tree under the name “aute,” which is the same as wauke, was a blessing to many Polynesians, from Tahiti to New Zealand. In after years other trees, such as the māmakī (*Pipturus Albidus*), the ma‘aloa and pō‘ulu (young breadfruit shoots), were found to have bark from which kapa could be made; but the old people said, “Wauke makes the best kapa for fine, soft clothing.”

Maikoha became the chief ‘aumakua, or ancestral god, of the Hawaiian kapa-makers, and has been worshipped for generations. When they planted the wauke branches, or shoots, prayers and incantations and sacrifices were offered to Maikoha. Before branches were cut and placed in bundles to be carried to a field set apart for kapa-making, the favor of Maikoha was again sought.

One of the daughters of Maikoha, whose name was Lauhuiki, became the ‘aumakua of all those who pounded the prepared bark, for to her was given the power of finding kapa in the bark of the wauke, and she had the power to teach how to pound the bark as well as of to bless the labor of those who worshipped her.

The other daughter, La‘ahana, was also worshipped as an ‘aumakua by those who used specially marked clubs while beating the bark to impress patterns or marked lines into the finished product. She had learned how to scratch the clubs with sharks’ teeth so that markings would be left in the pounded sheets. She was also able to teach those who worshipped her to mark figures or patterns on the pounded kapa.

Thus Maikoha and his daughters became the chief gods of the kapa-makers.

2. A fishing shrine to Kāne‘aukai was located at Keahuohapu‘u, the bluff on the south side of Waimea Bay. It consisted of a stone and later the log which embodied the god. The fish attracted to the bay by this shrine included the ‘anaeholo (mullet) and the kala (unicorn fish), abundant from April to July. A longer version of the tradition of Kāne‘aukai appears in this collection. More traditions concerning this fishing shrine can be found in Sterling and Summers’ *Sites of O‘ahu*.

Māui

Demi-god of Wai‘anae

Māui-kupua (Māui the demi-god) and Hina his mother lived together at Kāneana in the district of Wai‘anae. One day he asked her why the Hawaiian Islands were separated by water?

“What?” she exclaimed.

“Why are they separated instead of being one big land? I’m thinking that they should be joined together.”

Hina replied, “Say, where are you? If you desire this, you must go to Ka‘alae-nui-a-hina (The big mudhen of Hina) and ask for help.”

So Māui-kupua went to Ka‘alaenuiahina and sat with him. Ka‘alaenuiahina asked him the reason for his visit.

“I’ve come to ask for your help in joining the islands of Hawai‘i together.”

Ka‘alae replied, “You and I can’t do this. Only Unihokahi (One tooth) has that power.”

Māui: “Where is Unihokahi to be found?”

“At Ponahakeone [a fishing ground off of Ulehawa].”

Māui returned home and told Hina what Ka‘alae said. The next day he came to his mother and said, “I’m going out fishing.” She told him to ask his brothers to go with him, so he did. His brothers agreed and got their fishing gear ready. Māui also made ready his famous hook named Manaiakalani (“Come from heaven”).

As soon as everything was ready they launched their canoe and paddled to the middle of the sea of Ulehawa. Māui was in command, holding the steersman’s paddle at the stern of the canoe. He said to his brothers, “When a bailer appears at the bow of the canoe, reach over and grab it.”

They paddled on. Māui looked back toward Hina’s place for drying kapa. He couldn’t see it at first; when it came into full view, it gave him his bearings. He then looked forward, and there floated the kaliu. He called to his oldest brother, Māui-mua (“Māui the first born”), to catch hold of it, but Māui-mua replied: “We don’t need a bailer; we already have one.”

Meanwhile, the bailer floated toward Māui-kupua at the stern of the

canoe. He caught it and put it into the canoe. The name of this bailer was Hina-a-ke-kā (“Hina, the bailer”).

Māui-kupua called to his brothers, “Paddle until we reach the ko‘a (fishing ground).” They turned around and saw a beautiful woman in the canoe. They paddled on until they reached the fishing ground of Ponahakeone and, anchoring the canoe, the brothers looked back again, but the beautiful woman was gone; the bailer had dropped into the sea. Māui-kupua called out to his elder brother, “Let down your hook,” and Māui-mua did so. When Māui-mua felt a bite, he boasted: “Say, I’ve caught an ulua.”

But Māui-kupua said, “No! it’s a manō.”

“That despicable fish caught by my hook?”

Māui-kupua said, “Haul it in and see for yourself.” Māui-mua pulled in his line and saw he had indeed caught a shark, whereupon he cut the line and let the shark go. And the same thing occurred also with Māui-waena (Māui the middle born) and Māui-hope (Māui the last born).

Māui-kupua then said, “All of you keep quiet—it’s my turn.” He prepared and let down his famous hook Manaiakalani and called to his brothers, “Get your paddles ready.”

Manaiakalani went down until it reached the bottom of the sea, where it was caught by Hinaakekā, who went to Unihokahi. The fish said, “What brings you here?”

Hina replied: “I’ve come to settle a dispute I had with Māui-kupua. I said you had only one tooth, and he said no one has just one tooth, everyone has many teeth; and so I came to determine who was right. Will you open your mouth?”

Unihokahi opened his mouth, and Hinaakekā put the hook Manaiakalani in; at the same time she jerked the line, signaling to Māui that the hook was set. Securing his end of the line to the outrigger of the canoe, Māui told his brothers, “Paddle, the fish is caught. But keep looking forward; don’t look back.”

They started to paddle; their strength was so great that the canoe flew forward as swiftly as ashes blown from a fireplace. They paddled vigorously until they began to get tired. Māui-kupua urged them on: “Keep paddling, and we’ll soon reach shore.” They kept paddling, but were soon exhausted. Māui said, “We’re almost ashore; don’t look back.”

They continued to paddle for a while and then said: “This is no fish—if it was, we would have reached shore long ago.”

Māui said, “Be patient. Keep paddling.”

“We can’t, we’re exhausted,” they replied.

Māui-kupua grabbed his paddle to help his brothers. While he was paddling, his three brothers looked back and saw the islands of Hawai‘i moving behind them, whereupon they exclaimed: “No wonder we’re exhausted, we’ve been pulling islands!”

When Māui-kupua heard this he was very angry with them. His hook fell from the mouth of Unihokahi and the islands floated back to their original positions; thus Māui-kupua failed in his attempt to join the islands together.

Some time after this effort failed, Māui and his three brothers went out fishing again at the fishing ground of Ponahakeone, where each of them in turn let down his hook. Each brother caught a shark; Māui, with his famous hook Manaiakalani, caught a moi and a large ulua.

Māui-kupua told his brothers to paddle ashore and directed them to the best landing place. After they landed, he grabbed his hokeo (fishing gear gourd), his paddle, and his two fish and returned home to his mother Hina. He left his hokeo and paddle with her and continued on his way, carrying the fish to the heiau called Luaehu, because he was supposed to eat the fish there. He began to eat the fish from the head and had almost reached the tail, when, looking up toward Pōhākea, he saw Kumulama, his wife, being carried away by the chief Pe‘ape‘a-maka-walu (Eight-eyed-bat). Māui left the tail of the fish and pursued the bat to get his wife back. But Pe‘ape‘a-maka-walu was too swift for him and disappeared into the sky beyond the sea.

Realizing he couldn’t overtake his enemy, Māui returned to the road, crying over his wife’s misfortune. When he arrived again at the heiau, where he had left the fish tail, the fish was gone, having recovered its form and returned to the sea.¹

Still weeping bitter tears, Māui returned to his mother Hina.

“Why are you crying?” she asked.

“My wife was been stolen by Pe‘ape‘a-maka-walu.”²

“You’re a swift runner—couldn’t you catch him?”

“I chased after him but he flew off,” replied Māui.

“Then rest a while. Later, I’ll tell you what to do,” said Hina.

Still grieving, Māui rested and waited patiently until the next day. At the appointed time he went to his mother, who told him: “Go to the land of Keahumoa; there you’ll see a large hut. Your grandfather Kū-olokele (Kū-honeycreeper) lives there, and he’ll instruct you on how to recover your wife.”

Māui went to Keahumoa and found the hut. He peeped in but no one was inside. He looked at the sweet potato fields on the other side of Pōhākea, toward Honouliuli, but couldn't see anyone. He then climbed a hill and after a while saw a man coming toward Waipahu with a load of sweet potato leaves, one bundle of which, it is said, could cover the whole land of Keahumoa.

Kūlokele was crossing into Keahumoa from Waipahu, and as he reached the stream, he put down his load of leaves and went and bathed. Māui saw that he had a humpback.

He picked up a stone and threw it at his grandfather, striking him on the back, whereupon Kūlokele's back was straightened. Kūlokele picked up the stone Māui threw at him, and threw it to Waipahu, where it has remained to this day.

Kūlokele then turned and saw Māui and said to himself, "Oh, there you are." He went back to pick up his load. Putting his arms into the strings of the bundle of leaves and lifting it onto his back, he went and met Māui, his grandchild. Then they both went to the hut, where Kūlokele put down his load and said, "What brings you here?"

"My wife has been stolen away."

"Who took her?"

"Pe'ape'a-maka-walu."

"Are you very swift?"

"Yes."

"Then go and catch birds for feathers, and gather ki leaves, and 'ie'ie vine and fill that house over there with them."

Māui went to gather all these things together and put them in the house. Then he went back to Kūlokele and said, "Everything is ready."

"Return home, and in three days come again."

"Very well," said Māui and he left.

On the first day, from the bird feathers, ki leaves, and 'ie'ie vines, Kūlokele made the body and wings of a bird. On the second day, he finished the bird and tested it. It flew—the first flying-craft ever in Hawai'i.

On the third day, Māui appeared before Kūlokele. As soon as he arrived, food and water were loaded into the moku-manu ("bird-ship.") Kūlokele told Māui "Fly in this bird until you come to Moanalaha, the land of Pe'ape'amakawalu. When you reach it, look for the village. If the village is deserted, then look toward the sea and you'll see a great number of people gathered there, among whom will be Pe'ape'amakawalu, along

with your wife. Fly near them, but not too close, just close enough to attract their notice; then fly far out to sea. On your return the people watching you will shout, ‘The bird! The strange bird!’ Pe‘ape‘amakawalu will say, ‘Perhaps that’s my bird; let’s see if it flies to and rests on my sacred box.’”

Māui entered the body of the bird, and Kūolokele called out, “Pull the strings fastened to the wings to make the bird fly.” Māui pulled the strings and started to fly. He flew for two days and two nights. Arriving at Moanalaha, he looked over the land and noticed that the houses were beautiful, but there were no people. According to an ancient chant:

There stood the houses of Limaloa
There were no inhabitants.
Basking in the sun, the sea, and the smile of chief—
All were at Mānā.

And when he looked toward the seashore he saw a crowd gathered there. He flew until he was right over the multitude and saw his wife, Kumulama. He continued flying over the deep ocean. Passing over the small waves and resting on the rolling billows of the sea, he was moistened by the fine sea-spray. Then Māui turned and flew toward land. As he neared the shore, the people exclaimed, “Oh, an enormous bird! An enormous bird!”

Pe‘ape‘amakawalu said, “Perhaps it’s my bird; if it is, it’ll land on my sacred box.”

Māui heard him and flew and landed on the sacred box. The people shouted excitedly, “The bird’s now resting on the sacred box, there it is!” After this, the chief and the people arose and returned to their village.

Arriving at his house, the chief told his attendants to go and bring the bird into the sleeping house. The order was carried out and the chief said, “Give the bird poi and fish.” Food was brought to the bird. Māui reached out from the opening of the mouth and took the food inside. After a while more food was brought but the bird’s mouth didn’t open again, so the attendants concluded that the bird was satisfied. The people then returned to their own houses to eat. Night fell. Pe‘ape‘amakawalu and Kumulama lay down to sleep. Māui saw his wife lying with the bat, and his anger boiled within him. He wanted to kill Pe‘ape‘amakawalu right then, but restrained himself, knowing the time was coming when what had been foretold would be fulfilled.

This chief Pe‘ape‘amakawalu had eight eyes, four in front, and four behind, and that was why he was called “eight eyes.” Māui eagerly waited for all eight to close. After a while one of the eyes closed, and seven remained open. He waited until four more closed, and three remained. He continued waiting until almost daylight, when he preyed to Hina: “Hold back the night!” Hina held back the night.

Māui waited patiently until seven eyes closed and one remained open. He kept awake until the last eye closed. Then he emerged from the bird, went to where Pe‘ape‘amakawalu was sleeping, and cut off his head. Māui took his wife and the head and entered the bird again. Then he broke a hole in the roof thatching and flew out.

The next day, Pe‘ape‘amakawalu’s people waited outside his house a long time. They became restless when he didn’t appear. When they opened the door and went in, there was neither bird, nor woman, only the headless body of Pe‘ape‘amakawalu. Looking up, they saw the hole in the roof and knew the bird had killed their chief and flown away while they slept. The land of Moanalaha, from one end to the other, went into mourning for their dead chief.

Meanwhile Māui was flying back to O‘ahu. He dodged clouds; he was battered by strong winds and pelted by rain. But all these were as nothing to his bird. It flew and arrived at Kūlokele’s house. The grandfather greeted him, “Come, the feast is ready—the poi, the fish, the pig, and the ‘awa.” As soon as Māui alighted, his grandfather asked, “Where is your wife and your bundle?”

“Here they are inside,” replied Māui.

“Then let your wife out first,” said Kūlokele, and Kumulama came out; then Maui brought out the head of Pe‘ape‘amakawalu.

The eyeballs were plucked out by Kūlokele and placed in the ‘awa cup, and the ‘awa was prepared. When the cup was filled, he gave it to Māui, who drained it. Then they ate the prepared feast until they were satisfied, and Māui’s anger was appeased. After they enjoyed some time together, Kūlokele excused Māui and Kumulama, and they returned home to Hina, who welcomed them back with joy.

Māui, son of Hina, was famed for his many exploits throughout the islands. Because of some escapades during his residence at Hilo, Māui is said to have lost all his friends and was obliged to live alone. For a while he lived in Waipi‘o valley, finding food with little labor; the stream furnished fish, and wild bananas grew in abundance. So long as he

behaved himself all went well; the gods did not molest him. But with his passion for mischief, he soon tired of finding his own food and thought to steal from the gods. For this theft he paid with his life.

In Waipi'o valley, Alakahi was the chosen abode of the two primary god of Hawai'i, Kāne and Kanaloa, who were accompanied by a company of lesser gods such as Maliu, Kaekae, Ouli and others. Kanaloa was a tall god with fair skin, while his companion, Kāne, was dark, with curly hair and thick lips. They always went together and were of very simple habits, usually gathering and cooking their own food.

One day Kāne and Kanaloa were roasting bananas on the east bank of the stream. Māui came along on the opposite bank and thrust a long sharp pole into one of the roasting bananas and drew it out of the fire and across the stream. Then he ate it. As he attempted to get a second banana, the gods sprang on him and dragged him over rocks and through bushes till they reached their heiau. There they dashed out Māui's brains with a stone, spilling his blood, which stained the side of Alakahi peak red, as it is to this day. The water of the stream was tinged with his blood as well, so the shrimp therein since that fatal day have always appeared red.³ A portion of Māui's blood was also transformed into the rainbow that spans the heavens where he had many years before won his great victory over the sun to lengthen the days, so that his mother could dry her kapa.⁴

Notes

"Māui" was published in Thomas Thrum's *More Hawaiian Folk Tales* (248-260). This trickster is known throughout Polynesia as a discoverer of islands. His stories were brought to Hawai'i by early settlers and localized in various places here.

In Hawaiian genealogies, Māui is identified as the son of Akalana and Hina. Another version of his life is found in the fifteenth chant of *Kumulipo, A Hawaiian Creation Chant* (Beckwith 135-136) The chant associates Māui with the windward district of O'ahu:

At Kahulu'u was the afterbirth [deposited],
at Waikāne the navel cord
He died at Hakipu'u [next to] Kualoa

1. The *Kumulipo* also refers to this mysterious incident concerning

two fish caught and partially eaten by Māui. The chant records that once Māui caught and ate two fish kupua (gods), a parent named Pimoe and a child named Mahana-ulu-‘ehu; both came back to life through their tails:

Pimoe “lived through the tailfin (ka pewa)”
Mahana-ulu-‘ehu “lived through the tail (ka hi‘u)”

In the Maori version of the Maui story, we are told that Maui used a piece of the jawbone of his cannibalistic grandmother as a hook “to pull up a huge fish which became the islands of New Zealand. The hook caught in the subterranean house of Great Tonga, grandson of the ocean god Tangaroa. While Maui went off to perform ceremonies relating to his catch, his brother, violating his orders to leave the fish alone, began to carve it up. Had they left it alone, New Zealand would now have a smooth, flat landscape instead of mountains, hills, and valleys” (Luomala 92)

2. In the *Kumulipo*, Beckwith identifies Pe‘ape‘a as a “god of the octopus family” (ke akua pe‘ape‘a) but pe‘ape‘a is usually translated “bat.” Pe‘ape‘a is also a peak in the Waimea district of Kaua‘i; Mānā, mentioned in the chant later in the story, is also a Kaua‘i place name.

3. Beckwith’s *Kumulipo* (135-146) includes other incidents concerning Māui’s “strife” against Kāne and Kanaloa.

Waolena was the man, Mahui‘e the wife
Akalana was the man, Hina-of-the-fire the wife
Born was Māui the first, born was Māui the middle one
Born was Māui-ki‘iki‘i, born was Māui of the loincloth
The loincloth with which Akalana girded his loins
Hina-of-the-fire conceived, a fowl was born
The child of Hina was delivered in the shape of an egg
She had not slept with a fowl
But a fowl was born
The child chirped, Hina was puzzled
Not from sleeping with a man did this child come
It was a strange child for Hina-of-the-fire
The two guards were angry, the tall and the short one
The brothers of Hina

The two guards within the cave
 Māui fought, those guards fell
 Red blood flowed from the brow of Māui
 That was Māui's first strife
 He fetched the bunch of black 'awa of Kāne and Kanaloa
 That was the second strife of Māui
 The third strife was the quarrel over the 'awa strainer
 The fourth strife was for the bamboo of Kāne and Kanaloa
 The fifth strife was over the temple inclosure for images
 The sixth strife was over the prayer tower in the heiau
 Māui reflected, asked who was his father
 Hina denied: "You have no father
 The loincloth of Kalana, that was your father"
 Hina-of-the-fire longed for fish
 He learned to fish, Hina sent him:
 "Go get [it] of your parent
 There is the line, the hook
 Manai-a-ka-lani, that is the hook
 For drawing together the lands of old ocean"
 He seized the great mudhen of Hina
 The sister bird
 That was the seventh strife of Māui
 He hooked the mischievous shape-shifter
 The jaw of Pimoe as it snapped open
 The lordly fish that shouts over the ocean
 Pimoe crouched in the presence of Māui
 Love grew for Mahana-ulu-'ehu
 Child of Pimoe
 Māui drew them ashore and ate all but the tailfin (ka pewa)
 Kāne and Kanaloa were shaken from their foundation
 By the ninth strife of Māui
 Pimoe "lived through the tailfin"
 Mahana-ulu-'ehu "lived through the tail"
 Hina-ke-ka was abducted by Pe'ape'a
 Pe'ape'a, god of the octopus family
 That was Māui's last strife
 He scratched out the eyes of the eight-eyed Pe'ape'a
 The strife ended with Moemoe
 Everyone knows about the battle of Māui with the sun

With the loop of Māui's snaring-rope
 The winter months (Ho'oilō) belonged to the sun
 The summer months (Kau) to Māui
 He drank the yellow water to the dregs
 Of Kāne and Kanaloa
 He strove with trickery
 Around Hawai'i, around Maui
 Around Kaua'i, around O'ahu
 His afterbirth was deposited at Kahulu'u,
 his navel cord at Waikāne
 He died at Hakipu'u [next to] Kualoa
 Māui-of-the-loincloth
 The lawless shape-shifter of the island
 A chief indeed!

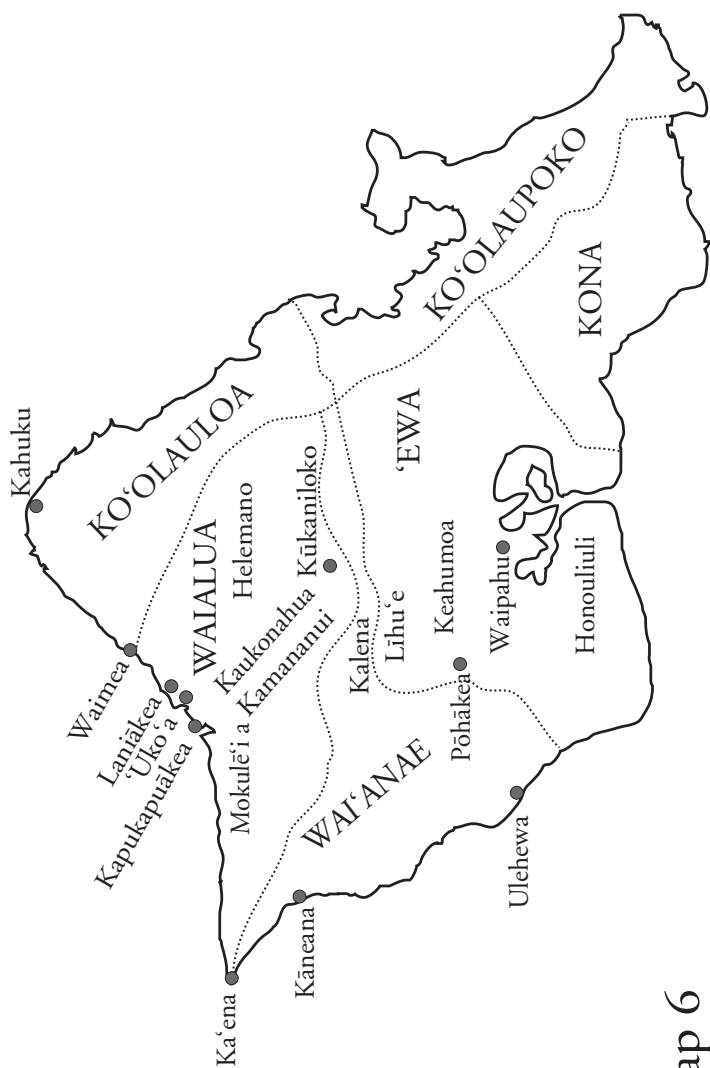
4. The famous story of Maui slowing down the passage of the sun so his mother could dry her kapa and the story of Maui's obtaining fire from mudhens are found in Thrum's *Hawaiian Folk Tales* (31-35); the following story of Maui's obtaining fire is from Kamakau's *The Works of the People of Old* (116-117):

Two women, 'Alaehuapipi and 'Alae-nui-a-Hina, had fire in the mapele, and from them fire was obtained. From then on men have had fire. The source of fire was in the possession of those two-bodied bird women, but Maui constantly spied on them and found the source.

At one time Maui-a-Kalana was living makai of Ulehawa in Wai'anae, Oahu, and he saw the fire over which these two women broiled bananas in the valley of Poho-a-'Alae. One of them was just saying, "Hina's cock of a son is swift," when [the "cock" himself] Māui appeared. The women changed themselves into their 'e'epa forms of mudhens, alae; Māui caught hold of the head of 'Alaehuapipi, but her companion escaped, and the heartless women called out, "O 'Alaehuapipi, hide the fire!" Maui held 'Alaehuapipi dangling by the head, with her wings crossed, and said to her, "Tell me the source of fire! If you hide it, I will kill you!" Knowing that she would die if she did not tell him, 'Alaehuapipi told him the mapele fire was hidden in the hollow of a rock. It was called mapele because it took the combined [efforts

of] two, three, or four women to make fire with the fire-plow.

After Maui had found that fire was in wood, fire was obtained from sparks [literally, the lightning, uila], from two sticks rubbed together. The stick laid underneath was called the 'aunaki, and the one grasped firmly in the palms of the hands and rubbed in the flat place hewn on the under stick was called the 'aulima. The wood dust produced by the rubbing of the two sticks was called hana; the rubbing itself was called heahi'a [a contraction of he ahi hi'a]. The fire started in the wood dust that accumulated. Fire by friction was the ancient source of fire of the Hawaiian people.



Map 6
Sites: Māui, Kāneʻaukai, and Oʻāhunui

Kāne‘aukai

A Fishing God of Waialua

Thomas Thrum

Long ago, there lived at Mokulē‘ia, Waialua, two old men whose business it was to pray to Kāne‘aukai for a plentiful supply of fish. These men were quite poor in worldly possessions, but given to the habit of drinking a potion of ‘awa after their evening meal of poi and fish.

The fish that frequented the waters of Mokulē‘ia were the ‘aweoweo, kala, manini, and many other varieties that find their habitat inside the coral reefs. Crabs of the white variety burrowed in the sand near the seashore and were dug out by the people, young and old. The squid also were speared by the skillful fishermen, and were eaten stewed, or salted and sun dried and roasted on the coals. The salt likely came from Ka‘ena Point, from salt-water evaporation in the holes of rocks so plentiful on that stormy cape. Or it may have been made on the salt pans of Paukauwila, near the stream of that name, where a few years ago this industry existed on a small scale.

But to return to our worshippers of Kāne‘aukai. One morning on going out upon the seashore they found a log of wood, somewhat resembling the human form, which they took home and set in a corner of their lowly hut, and continued their habit of praying to Kāne‘aukai. One evening, after having prepared a scanty supper of poi and salt, with perhaps a few roasted kukui-nuts, as a relish, and a couple of coconut cups of ‘awa as their usual drink, they saw a handsome young man approaching, who entered their hut and saluted them. He introduced himself by saying, “I am Kāne‘aukai to whom you have been praying, and that which you have set up is my image; you have done well in caring for it.”

He sat down, after the Hawaiian custom, as if to share their evening meal, which the two old men invited him to partake of with them, but regretted the scanty supply of ‘awa. He said: “Pour the ‘awa back into the bowl and divide into three.” This they did and at once shared their meal with their guest.

After supper Kāne‘aukai said to the two old men, “Go to Keawanui and you will get fish enough for the present.” He then disappeared, and the fishermen went as instructed and obtained three fish; one they gave

to an old sorceress who lived near by, and the other two they kept for themselves.

Soon after this there was a large school of fish secured by the fishermen of Mokulē'ia. So abundant were the fish that after salting all they could, there was enough to give away to the neighbors; and even the dogs had more than they desired.

Leaving the Mokulē'ia people to the enjoyment of their unusual supply of fish, we will turn to the abode of two kahuna, who were also fishermen, living on the south side of Waimea Valley, O'ahu. One morning, being out of fish, they went out into the harbor to try their luck, and casting their net they brought up a calcareous stone about as large as a man's head, along with a pilot fish (nenuē). They let the pilot fish go, and threw the stone back into the sea. Again they cast their net and again they caught the stone and the pilot fish; and so again at the third haul. At this they concluded that the stone was a representative of some god. The elder of the two said: "Let us take this stone ashore and set it up as an idol, but the pilot fish we will let go." So they did, setting it up on the turn of the bluff on the south side of the harbor of Waimea. They built an enclosure about it and smoothed off the rocky bluff by putting flat stones from the immediate neighborhood about the stone idol thus strangely found.

About ten days after the finding of the stone idol the two old kahuna were sitting by their grass hut in the dusk of the evening, bewailing the scarcity of fish, when Kāne'aukai himself appeared before them in the guise of a young man. He told them that they had done well in setting up his stone image, and if they would follow his directions they would have a plentiful supply of fish. Said he, "Go to Mokulē'ia, and you will find my wooden idol; bring it here and set it up alongside of my stone idol." But they demurred, as it was a dark night and there were usually quicksands after a freshet in the Kamananui River. His answer was, "Send your grandsons." And so the two young men were sent to get the wooden idol and were told where they could find it.

The young men started for Mokulē'ia by way of Kaika, near the place where salt was made a few years ago. Being strangers, they were in doubt about the true way, when a meteor (hōkū kaolele) appeared and went before them, showing them how to escape the quicksands. After crossing the river they went on to Mokulē'ia as directed by Kāne'aukai, and found the wooden idol in the hut of the two old men. They shouldered it, and taking as much dried fish as they could carry, returned by the same way that they had come, arriving at home about midnight.

The next day the two old kahuna set up the wooden idol in the same enclosure with the stone representative of Kāne‘aukai. The wooden image has long since disappeared, having been destroyed, probably, at the time Ka‘ahumanu made a tour of O‘ahu after her conversion to Christianity, when she issued her edict to burn all the idols. But the stone idol was not destroyed. Even during the past sixty years offerings of roast pigs are known to have been placed before it. This was done secretly for fear of the chiefs, who had published laws against idolatry.

Accounts differ, various narrators giving the story some embellishments of their own. So good a man as a deacon of Waialua in telling the above seemed to believe that, instead of being a legend, it was true; for an old man, to whom he referred as authority, said that one of the young men who went to Mokulē‘ia and brought the wooden idol to Waimea was his own grandfather.

An aged resident of the locality gives this version: “Following the placement of their strangely found stone these two men dreamed of Kāne‘aukai as a god in some far-distant land, to whom they petitioned that he would crown their labors with success by granting them a plentiful supply of fish. In response to their petitions, Kāne‘aukai revealed himself to them as being already at their shore; that the stone which they had been permitted to find and had honored by setting up at Keahuohapu‘u was himself; and since they had been faithful so far, upon continuance of their faith, and offerings thereto, they should ever after be successful in their fishing. As if in confirmation of this covenant, this locality has ever since been noted for the periodical visits of schools of the ‘anae-holo and kala, which are prevalent from April to July, coming, it is said, from Ohea, Honua‘ula, Maui, by way of Kahuku, and returning the same way.”

So strong was the belief of the people in this deified stone that when, some twenty years ago, the road supervisor of the district threw it over and broke off a portion, it was prophesied that Kāne‘aukai would be avenged for the insult. And when shortly afterward the supervisor lost his position and removed from the district, returning not to the day of his death; and since several of his relatives have met untimely ends, not a few felt it was the recompense of his sacrilegious act.

Note

“Kāne‘aukai,” by Thomas Thrum, was published in Thrum’s *Hawaiian Folk Tales* (250-254).

O‘ahunui

The Cannibal King of Helemano

Emma M. Nakuina

On the plateau lying between ‘Ewa and Waialua, on the island of O‘ahu, and about a mile off and mauka of the Kaukonahua bridge, is a place called Kūkaniloko. This was the ancient birthplace of the O‘ahu kings and rulers. Every woman of royal blood had to retire to this place when about to give birth to a child, on pain of forfeiting the rank, privileges, and prerogatives of her expected offspring, should the child be born in a less sacred place. The stones where the royal birthings took place are still there today.¹

In ancient times Kūkaniloko was kapu, for here the high priest of the island had his headquarters. This priest was usually a descendent of a chiefly family, and in many instances, an uncle or younger brother of the ruling king, or connected by marriage with those of the royal line. He headed a numerous, well organized, and powerful priesthood, and his influence was hardly second to that of the king. In some matters his authority was paramount.

A few miles mauka of Kūkaniloko, toward the Waimea Mountains, is Helemano, where the last of the cannibal chiefs from the South Seas finally settled after being driven from the plains of Mokulē‘ia and Waialua by the people of those districts. The people had been exasperated by the frequent demands on them to furnish bodies for cannibal feasts.²

To the east of Helemano, and about the same distance from Kūkaniloko, is O‘ahunui (“Great O‘ahu”), another historical place. This was the residence of the kings of the island. Tradition has it that before the coming of the cannibal chiefs, the place had a different name.

When the Lō ‘Ai-kanaka (“The people-eaters”), as the last of the cannibal chiefs were called, were forced to take up residence in upper Helemano, a district just outside of the boundaries of those reserved for the royal and priestly residence, a young man called O‘ahunui was king. An elder sister named Kilikili‘ula, who had been as a mother to him, was supposed to share equally with him the royal power and prerogative. This sister was married to a chief named Lehuanui, of the priestly line, but not

otherwise directly connected with royalty. She was the mother of three children, the two eldest being boys and the youngest a girl. The family all lived together in the royal enclosure, but in separate houses for males and females, according to ancient custom.

Now, the Lō 'Ai-kanaka, on establishing themselves in upper Helemanō, had at first behaved very well. They had been careful and prudent in their intercourse with the royal retainers, and had visited the young King to render their homage with every appearance of humility.

O'ahunui was captivated by the suave manners of the ingratiating southern chief and his immediate retainers, and he invited them to a feast.

The southern chief returned this civility, and the King dined with the strangers. Here it was strongly suspected that the dish of honor placed before the King was human flesh, served under the guise of pork.

The King found the dish very much to his liking, and hinted to the Lō 'Ai-kanaka chief that the Southerner's 'ā'īpu'upu'u (chief steward) understood the preparation and cooking of pork better than the royal cook did.

The Lō 'Ai-kanaka took the hint, and the young king became a very frequent guest on the Southerner's dining mat. Some excuse or other would be given to invite O'ahunui to upper Helemanō, such as a challenge to a game of kōnane (a game like checkers), or a contest of skill in the different athletic and warlike sports, which O'ahunui would be asked to judge or simply view. As a matter of course, the King would be expected to remain after the game or sports to share a meal. Thus, with one excuse or another, he spent a great deal of time with his new subjects and friends.

To supply the particular dainty craved by the royal visitor, the Lō 'Ai-kanaka chief had to send warriors out to the passes leading to Wai'anae from Līhu'e and Kalena, and also to the lonely pathway leading up to Kalakini, on the Waimea side, there to lie in ambush for any lone traveler, or belated person gathering lā'i (ti leaves), 'a'aho (timber for houses), or ferns. Such a one would fall an easy prey to the Lō 'Ai-kanaka warriors, who were skillful in lua (the art of breaking bones).

This went on for some time, until the unaccountable disappearance of so many people began to be connected with the frequent entertainments by the southern chief. O'ahunui's subjects began to hint that their young King had acquired the taste for human flesh at these feasts, and that it was to gratify his unnatural appetite for the horrid dish that, contrary

to all royal precedent, he paid his frequent visits to those who were his inferiors.

The people disapproved more and more openly of the intimacy of O'ahunui with his new friends, and murmurs of discontent grew loud and deep. His chiefs and high priest became alarmed and begged him to discontinue his visits, or they would not be answerable for the consequences. The King was thereby forced to heed their warnings; he promised to keep away from the Lō 'Ai-kanaka, and did so for quite a while.

Now, all the male members of the royal family ate their meals with the King when he was at home. This included, among others, Lehuanui, his sister's husband, and their two sons—healthy, chubby little lads of about eight and six years of age. One day after breakfast, as the roar of the surf at Waialua could be distinctly heard, the king remarked that the fish of 'Uko'a pond at Waialua must be pressing against the mākāhā (pond gates), and he would like some āholehole (a delicious silvery fish).

This observation was really meant as a command to his brother-in-law to go and get the fish, as Lehuanui was the highest chief present except for the two royal nephews, too small to assume such duties.

So Lehuanui went to Waialua with a few of his family retainers and a number of those belonging to the King. They found the fish packed thick at the mākāhā, and were soon busily engaged in scooping out, cleaning, and salting them. It was quite late at night when Lehuanui, weary with the labors of the day, lay down to rest. He had been asleep but a short time when he seemed to see his two sons standing by his head. The eldest spoke to him: "Why do you sleep, my father? While you were at 'Uko'a, we were being consumed by your brother-in-law, the King. We were cooked and eaten up, and our skulls are now hanging in a net from a branch of the lehua tree you are named after, and the rest of our bones are tied in a bundle and buried under the tree by the big root running toward the setting sun."

Then they seemed to fade away, and Lehuanui started up, shivering with fear. He hardly knew whether he had been dreaming or had actually seen the ghosts of his little sons. He strongly suspected they were dead, and as he remembered all the talk and innuendoes about the King's supposed reasons for visiting the strangers, and the urgent prohibition of those visits by the high priest and chiefs, he concluded that the King had expressed a desire for fish in his presence only to send him out of the way; no doubt the King had noticed the chubby forms and rounded limbs

of the little lads. Since he had been prevented from partaking of human flesh with the strangers, he had compelled his servants to kill, cook, and serve up his own nephews. In satisfying his depraved appetite, he had also gotten rid of two who might become formidable rivals to him; for it was quite possible that should he be suspected of a desire to further indulge in cannibalism, the priests and chiefs might have deposed him and proclaimed one of the two young nephews his successor.

Lehuanui was so troubled that he aroused his closest servant, and the two left Waialua for home shortly after midnight. They arrived at the royal enclosure at dawn, and went first to the lehua tree spoken of by his eldest son's ghost. On looking up amid the branches, he saw dangling there two little skulls in a large-meshed fishing net. Lehuanui then stooped down and scraped away the leaves and loose dirt from the root toward the setting sun, and out came a bundle of kapa. Inside he found the bones of two children. The father reached up for the net containing the skulls, and putting the bundle of kapa in it, tied the net around his neck. The servant stood by, a silent and grieving spectator.

The father procured a stone adze and went to the King's sleeping-house, his servant following. Here every one was asleep except for an old woman tending the kukui-nut candle. O'ahunui was stretched out on a pile of soft mats covered with his pa'i'ula, the royal red kapa of old. The cruel wretch was in a heavy, drunken sleep, satiated on an excess of human flesh and copious cups of 'awa.

Lehuanui stood over him, adze in hand, and called, "O King, where are my children?" The stupefied King only stirred uneasily, and would not, or could not, awake. Lehuanui called him three times; the sight of the drunken brute, gorged with the flesh and blood of his children, so enraged Lehuanui that he struck at O'ahunui's neck with his stone adze and severed the head from the body with a single blow.

Lehuanui then strode to his own sleeping-house, where his wife lay asleep with their youngest child in her arms. He aroused her and asked for his boys. The mother could only weep without answering. He upbraided her bitterly for having tamely surrendered her children to satisfy the appetite of her brother. He reminded her that she had equal power with her brother, and that the King was very unpopular; had she chosen to resist his demands and called on the retainers to defend her children, the King would have been killed and her children saved.

Lehuanui then told her that he had killed her brother in retaliation, adding, "Since you have preferred your brother to me and mine, you will

see no more of us.” He tore the sleeping child from her arms and turned to leave the house.

The poor wife and mother followed, and, flinging herself on her husband, attempted to detain him by clinging to his knees. But Lehuanui was crazed by his loss and the thought of her greater affection for a cruel, inhuman brother than for her own children. He struck at her with all his might, exclaiming, “Well, then, follow your brother,” and rushed away, accompanied by all his retainers. Kilikili‘ula fell on the side of the stream opposite to where the lehua tree stood and is said to have turned to stone. The stone is pointed out to this day, balanced on the hillside of the ravine formed by the stream.

The headless body of O‘ahunui lay where he was killed, abandoned by everyone. In time, it also turned to stone, as a witness to the anger of the gods and their detestation of his horrible crime. All the servants who had in any way participated in the killing and cooking of the young princes were, at the death of Kilikili‘ula, likewise turned to stone, just as they were, in various positions of crouching, kneeling, or sitting. All the rest of the royal retainers, with the lesser chiefs and guards, fled in fear and disgust from the place, and thus the once sacred royal home of the O‘ahu chiefs was abandoned and deserted.

The great god Kāne’s curse, it is believed, still hangs over the desolate spot. Although these events happened hundreds of years ago, no one has lived there since.³

Notes

“O‘ahunui” appeared in Thomas Thrum’s *Hawaiian Annual* in 1897 (90-95) and was reprinted in Thrum’s *Hawaiian Folk Tales* (139-146).

1. The birthing stones at Kūkaniloko have been given permanent protection, and may still be visited today. The birthing stones are said to have been established by Nanakaoko and his wife Kahihiokalani for the birth of their child Kapawa around the twelfth century. For a discussion of the traditions related to these stones, see J. Gilbert McAllister’s *Archaeology of Oahu* (134-137).

2. “There is no evidence that cannibalism was ever practised in Hawaii, nor says Fornander, in the Society Islands. Among the Tongans

the practice is said to be exceptional. But in the Fiji and the Marquesas [Islands], in New Zealand, [and] to some extent in Samoa, the custom prevailed” (Beckwith “Hawaiian Shark Aumakua” 510). As the story of O‘ahunui makes clear, cannibalism was abhorrent to Hawaiians; the practice is attributed to intruders from the South Pacific; but even in the South Pacific, the practice was a part of ritualized warfare rather than for daily nourishment or feasting.

Two place names in the district of Waialua connect it with the Society Islands in the South Pacific—Laniākea (Ra‘iātea), a famous surfing spot in Waialua, is the name of an island about 150 miles west of Tahiti; Kapukapuākea (Taputapuātea) is the name of places of worship found in Waialua and on Ra‘iātea. Taputapuātea on Ra‘iātea was known for human sacrifice to the war god ‘Oro. Thus, in Tahiti, it was the war god who was a cannibal (‘ai kanaka); and since the chiefs were considered gods, the story of O‘ahunui may be allegorically about the practice of human sacrifice brought from Tahiti by chiefs to Hawai‘i and the rejection of this practice by O‘ahu chiefs.

3. Another version of the story of the cannibal king of central O‘ahu is told in William D. Westervelt’s *Hawaiian Legends of Old Honolulu* (189-203). In Westervelt’s version, the events take place at “Halemanu” in the Wai‘anae mountains; the cannibal king, Ke ali‘i ‘ai Kanaka, is called Kokoa or Kalo. He is slain by a warrior named Hoahanau, who is the brother of one of the cannibal king’s victims. Other traditions of the cannibal king are found in J. Gilbert McAllister’s *Archaeology of Oahu* (137-140).

Kamapua‘a

The Pig God of Ko‘olauloa

Kahiki‘ula was the father, and Hina the mother. Kaliuwa‘a, in Kaluanui, Ko‘olauloa, was the land of Kamapua‘a’s birth. Kamapua‘a was born in the form of a cord. His parents wanted to throw him away, but his grandmother Kamaunuanoho and his brother Kekeleiaiku kept him on a kū‘ahu (altar) and worshipped him.¹

One day, he grew into his pig form. When he saw his mother go up Kaliuwa‘a stream to bathe, he followed her and revealed his identity with a chant:

Here is Kamaunuanoho,
Who brought forth into daylight,
Hina, who gave birth to a human,
Kekeleiaiku.
The child of Kahiki‘ula
Who lives in the upland of Oilowai
Calls to his mother,
“Dawn is here, dawn is here, there will be light,”
He waits for the morning star,
To rise above Hihimanu,
In the darkness,
A thin streak of light appears,
The wind blows faintly,
The hillside forest is gray,
Here at the pit at Pōhakuēaea,
Here, here I am, the pig-child,
Discarded by you two,
Abandoned by you two.
Here I am, a rainy wind [kuāua makani]
Blowing over Hanakaumalu,
Soaking the coastal lands, calming broad Kahiki,
The clouds over the uplands stand in pairs,
In the uplands, let us two live,
In the forests of Kaliuwa‘a,

Where the water is bailed out,
By the pig who drinks foul water,
My name is a mystery!

His mother heard this chant and was delighted by it, but did not know who was chanting to her. When she went into the water to bathe, Kamapua‘a laid down on her pā‘ū (kapa skirt). She found him, wrapped him in the pā‘ū and took him home. He thrashed about, tearing the pā‘ū, but she held on tightly. Inside the enclosure, she let the pig go and told her two sons, Kekeleiaiku and Kaikihonuakele, that the one who caught the pig could keep it. Kekeleiaiku caught the pig. Kaikihonuakele suggested they eat it, but his brother refused.

When Kekeleiaiku showed the pig to his grandmother Kamaunuaniiho, she told him “That’s your younger brother, the one we placed on the kū‘ahu.” She taught him how to call his brother to eat: “Ē Haunuu [Proud ruling-chief], Ē Haulani [Royal ruling-chief], come and eat.” This was how Kekeleiaiku called the pig to eat until the pig was full grown.

One day the people of Kaluanui went to plant their taro. Kamapua‘a took his grandmother’s taro shoots from his brother Kekeleiaiku and carried them up to her taro patch named La‘auhaele above Kaluanui. There he planted them for her.²

After the planting, Kamapua‘a said, “We’ll go hungry unless we take the kapu chickens of ‘Olopana.” Some men went to Kāne‘ohe to take the chickens of ‘Olopana, who was the king of O‘ahu at that time. [Kamapua‘a’s father, Kahiki‘ula, was the younger brother of ‘Olopana.] Kekeleiaiku got his share of chickens. After he cooked them, Kamapua‘a ate most of the meat and left the juices. Kekeleiaiku complained: “It was a mistake to befriend this voracious pig.” After hearing this complaint, Kamapua‘a stopped eating.

‘Olopana had placed a kapu on his chickens, reserving them for himself. Kamapua‘a began stealing chickens at night from ‘Olopana’s lands at Kapaka, Punalu‘u, and Kahana. In one night he could take all the chickens in a district. On one of these raids, just before daylight while on his way home, he met Kawauhelema, a supernatural being who had the form of a chicken. This chicken led him on a chase until morning. When ‘Olopana’s soldiers saw him with the chicken, they knew Kamapua‘a was the thief and reported him to ‘Olopana.

When ‘Olopana heard that Kamapua‘a was the thief, he sent word to

the people from Kahana to Kaluanui, eight hundred strong, to go after Kamapua'a and bring him to his heiau for sacrifice. When the people came to Kaliuwa'a, they captured Kamapua'a and bound him with ropes, tied him to a carrying pole, and took him as far as Punalu'u. His brother Kekeleiaiku wept for him; but his grandmother, Kamaunuaniho, told Kekeleiaiku not to worry. When the pig reached Punalu'u, she called out in a chant composed in honor of Kamapua'a:

Be alert, be alert,
You, given birth by Hina,
The eyes of the pig,
Dart toward the heavens
Dart toward the mountains,
Eight are the eyes of the pig child of Hina.
You are Hina's child,
Kahiki'ula's,
Kahikilei's,
You are little Lono,
Great Lono,
My beloved, my cherished one, O Lono,
A sacrifice to be laid on the altar of 'Olopana,
Of our chief,
To your name, respond.

At the close of the chant Kamapua'a grunted. When the company arrived at Kahana, the tusks of Kamapua'a cut loose his bindings and he killed and ate the whole company, with the exception of Makali'i, a relative of his, who was spared to carry the tidings to 'Olopana. Makali'i ran to 'Olopana and told him how Kamapua'a destroyed everyone else and escaped.

'Olopana then ordered the men from Kahana to Kalaeoka'oi'o, numbering about twelve hundred, to go and bring Kamapua'a to him. When these people found Kamapua'a, he was again bound and placed on a pole to be carried to 'Olopana. When Kamaunuaniho saw this, she again chanted in honor of Kamapua'a:

You are the cherished black one,
The anointed one,
The favorite of the gods,

Stretching into view in the sky,
 Breaking, murmuring,
 The day draws near,
 The pregnant time, the chiefly time,
 The heavens are ready to burst,
 You are a man,
 Born in the uplands of Kaliuwa'a,
 With eight feet,
 Forty hooves,
 The many bodies of the cherished one—
 The ti, the light-colored ti,
 The white taro,
 The white pig
 With streaked bristles,
 With hot bristles,
 The red pig, the dark pig,
 The black pig, the pig with white temples,
 The kukui [tree], the ma'uma'u [fern],
 The hala 'uhaloa [a small, downy weed],
 The powerful rock, the solid rock,
 The big foreigner with bright eyes,
 You are Kama of the pig excrement,
 The pig-shaped cloud in the heavens,
 The pig bodies of Kama in the wilderness,
 You are Haunuu, Haulani,
 Kaalokuloku,
 The shark, the great fish,
 Turn to me; to your name, respond.³

When this chant ended, the hog grunted again, whereupon the ropes loosened. Then he broke free and killed and ate up all the men, with the exception of Makali'i. Makali'i ran to 'Olopana again and told him what the hog had done.

When 'Olopana heard this, he ordered all the people from Kaluanui to Kahuku to go and bring Kamapua'a to him. When the people came to Kamapua'a, they took him and bound him again with ropes, tied him to a pole, and proceeded on their way to Punalu'u. When the Kamaunuaniiho saw this, she chanted:

You are Kāneiahuea,
The sharp-eyed god,
Whose eyes look to heaven,
Watching over this island,
In Kahiki is that heavenly one,
Pausing, listening to our petitions,
You are Hi‘iaka at Pu‘uokapolei,
You are the god Haia,
You are Haia; to your name, respond.

At this Kamapua‘a broke free again and ate all the men, except Makali‘i, who ran to ‘Olopana and told him of their defeat. So ‘Olopana ordered all the men from Kahuku to Keahuohapu‘u, to go for Kamapua‘a. When the men found Kamapua‘a, they tied him up as before and carried him as far as Kapaka, when Kamaunuaniiho chanted:

Silent, the heavens,
Silent, the assembly,
The crawling maggots,
The niniole [a fish],
By the great offspring,
Of Lono in the clouds,
By the power of the pig,
Tusk-thrusting, gnashing,
Mashing, grinding,
Kicking and kicking,
The pig that roots up the land,
Rooting up the island of Kaua‘i,
And now O‘ahu, here he is,
To your name, respond.

When the chanting ended, Kamapua‘a again destroyed all the men, with the exception of Makali‘i, who again ran to ‘Olopana and reported Kamapua‘a’s escape.

Finally, ‘Olopana ordered all the men of O‘ahu—all the chiefs under him, all the warriors, all the commoners—to arm themselves with long spears, short spears, darts, clubs, shark’s teeth swords, and stone daggers; and to don their feather cloaks and feather helmets to make war on Kamapua‘a.

At Kaluanui, Kamapua‘a heard about ‘Olopana’s preparations for battle, so he made plans to escape before ‘Olopana and his men arrived.

Kaliuwa‘a is a very high cliff, impossible to climb up or down since there is no trail. The cliff is about two thirds of a mile high. Against this cliff Kamapua‘a leaned forward and stretched his body to the top to provide a way for his parents, his older brothers, his grandmother, and their servants to escape with all their possessions.

Everyone except Kamaunuanoho, his grandmother, climbed to the top of the cliff of Kaliuwa‘a on Kamapua‘a’s back; Kamaunuanoho refused to climb up the back of her grandson; so he turned face forward, and the grandmother climbed up on his breast and reached the top. Thus, Kamapua‘a’s family escaped from being killed by ‘Olopana.

When ‘Olopana and his men arrived at Kaluanui, Kamapua‘a wasn’t there. ‘Olopana then searched for him along the cliffs of Ko‘olau down to Kailua; and from there to Maunalua, Wailupe, Waikīkī, ‘Ewa, and Wai‘anae, where ‘Olopana remained since he suspected Kamapua‘a was living somewhere toward that side of the island. After reaching the top of the cliff of Kaliuwa‘a, Kamapua‘a had descended to Wahiawā and started farming there.

‘Olopana and his men settled at Wai‘anae. However, he still couldn’t capture Kamapua‘a because he didn’t have a kahuna to direct his efforts. Lonoaohi was ‘Olopana’s kahuna when ‘Olopana became king of O‘ahu; however, Lonoaohi had been removed from office, bound with ropes, imprisoned, and sentenced to death for a transgression against the chief.

To replace Lonoaohi, ‘Olopana summoned the kahuna Malae from Kaua‘i. When Malae arrived at Wai‘anae, he told ‘Olopana: “My lord and king, your opponent Kamapua‘a has the character of a god. You will never be able to destroy him; nor will you survive if you fight him in a regular battle. There is but one way for you to overcome your opponent, and it is this: Get all the pigs, ‘awa, chickens, fish, men, and bananas you can; take these and lay them before Kamapua‘a as offerings. These offerings will enfeeble him, and his strength will be gone.”

‘Olopana carried out Malae’s instructions and prepared all the different things ordered by the priest. Then he and his followers went to Kamapua‘a’s dwelling place. The offerings were laid at Kamapua‘a’s feet as directed by the kahuna, and Kamapua‘a became weak and feeble. The men then seized Kamapua‘a and dragged him to Pāhoa in Wai‘anae. When they arrived at there, ‘Olopana was very tired from the excitement and hard work of capturing and carrying the pig, so he returned home,

leaving his men to bring Kamapua‘a along later.

Lonoaohi was bound and fastened to a post in the center of a house. ‘Olopana intended to sacrifice him with Kamapua‘a on the altar of the heiau.

Through his powers as a kahuna, Lonoaohi knew what the men intended to do to Kamapua‘a, which was this: When the men arrived with Kamapua‘a at Pāhoa, they would look for stone knives with which to cut open the pig and take out his intestines and other innards, making him easier to carry back to ‘Olopana’s place. Lonoaohi knew that if Kamapua‘a was killed, he, too, would be killed, so he directed his sons Kapua‘aolomea and Kapu‘aahiwa to go and speak to the men: “You two, go to the men and tell them, ‘Ē! the king said not to cut the pig open. Take him as he is to the sacrificial altar. It will take several days to reach ‘Olopana’s place; if you kill the pig now, he will surely decay, and the king’s sacrifice will be spoiled. The pig must not be dragged on the ground, either, for his skin will get bruised and damaged. The pig must be carried on poles. When you get tired, put the hog on the ground and rest. Thus said the king. This is the only way to save your master from death. If he lives, we will all live; but if he dies, we will all die.”

When Lonoaohi’s two sons reached the men at Pāhoa, they found the men sharpening their knives so they could cut open Kamapua‘a’s belly. The sons told the men what their father told them to say, and the men abandoned their knives. (Till this day, this area is called Pāhoa, or “Stone Knives.”) The men carefully carried Kamapua‘a to ‘Olopana’s place and put him in the heiau.

That night Lonoaohi slept at the post to which he was tied, his sons with him, while the guards kept watch around the house; and Kamapua‘a slept in the heiau, also under guard. Late that night when the Milky Way turned (i.e. past midnight), Lonoaohi was awakened by his god. Lonoaohi then kneeled down and prayed, and at the close of his prayer, the ropes which held him fell from his body and he rose and walked out of the house, where he found the guards all asleep. When he arrived at the place where Kamapua‘a was being held, he found the guards asleep. Lonoaohi then placed his hand at the nostrils of Kamapua‘a and discovered he was still alive and breathing. Lonoaohi said: “Alive! I thought you might be dead, but I see that you’re not. These bones will live!”

After a while he again said to Kamapua‘a: “Ē! The wai lands of O‘ahu are mine.”

Kamapua‘a grunted: “Huh!” The meaning of the request was this: Lonoaohi wanted all the lands containing the word “wai,” such as, Wai‘anae, Waialua and so on.⁴ Lonoaohi knew, through his great powers, that ‘Olopana would be killed, and that Kamapua‘a would conquer and possess the island of O‘ahu. This was the reason he made this request. After this exchange between Lonoaohi and Kamapua‘a, the kahuna returned to his place and sat down. For the rest of the night, he prayed to his god because at dawn he was to be placed on the sacrificial altar with Kamapua‘a.

When the early morning crowing of the cocks became a din, ‘Olopana and the priest Malae came to began the ceremonies performed before a human sacrifice was offered. The two went and climbed onto the terrace (‘anu‘u) of the sacrificial stand (lele); Kamapua‘a was unbound and placed on the terrace as well. ‘Olopana and the priest, both naked, turned to face each other and began chanting and praying. Before the prayer ended, Kamapua‘a rose above them and opened his fiery eyes. When Malae and ‘Olopana saw Kamapua‘a standing above them, they froze with fear and awe. Kamapua‘a prayed and invoked his many bodies and all his gods. At the close of the prayer the heiau was surrounded by the gods and pigs. Kamapua‘a then called out to the priest Lonoaohi:

Ē Lonoaohi ē!

Line the imu with rocks;

Gather them there, gather them here.

Then Lonoaohi appeared and raised a kapa banner to mark off an area of kapu; those who entered this area would be saved from death. After this, the slaughter began and the only one who survived Kamapua‘a’s wrath was Makali‘i, who sat on the lap of Kamaunuanoho [another kapu place]. This was how Kamapua‘a killed ‘Olopana and conquered O‘ahu.⁵

Notes

This version of the O‘ahu adventures of Kamapua‘a is found in English and Hawaiian in the Fornander Vol. V, 314-327, supplemented with information from the Kamapua‘a story by G.W. Kahiolo published serially in the newspaper *Ka Hae Hawaii* from 1856-1861. A translation of Kahiolo’s story by Esther T. Mookini and Erin C. Neizman was

published as *He Moolelo o Kamapua'a / The Story of Kamapua'a*. A translation by Mary Kawena Pukui in typed manuscript form is available at the Bishop Museum Archives.

A third version of the Kamapua'a story, originally published in Hawaiian in 1891 in *Ka Leo o Ka Lāhui*, was translated, annotated, and published by Lilikalā Kame'eiehiwa as *A Legendary Tradition of Kamapua'a, The Hawaiian Pig God*. A fourth version, substantially different from the others, can be found in Nakuina's *Hawaii: Its People, Their Legends*.

The Kamapua'a Literature: The Classical Traditions of the Hawaiian Pig God as a Body of Literature, an excellent discussion of the Hawaiian traditions of Kamapua'a has been published by John Charlot. Tava Taupu, a native of Nukuhiva in the Marquesas Islands, says that the Hawaiian pig-god Kamapua'a is the same as Makaiaianui, the pig-god of his homeland (Langridge 32-35).

1. Kahiolo presents the following details of Kamapua'a's genealogy, making clear Kamapua'a's connection to the far away land of Kahiki to which the pig-man eventually returned:

Kanananuunuikumamao, the husband, was from Waihe'e, Maui, and Humahuma, the wife, was from Kuaihelani, Kahiki. To the couple was born a female child, Kamauluaniho [Kamaunuaniho in the Fornander and other versions]. She was brought up in the uplands of Waihe'e by special caretakers and grew up to be a beautiful woman. Humahuma had her husband and their daughter become mates because she wanted to leave them and return to Kahiki. When she saw the two sleeping together, she left. The father and daughter had a daughter named Hina. Kamauluaniho promised to give the child as wife to 'Olopana, the chief of O'ahu.

Hina was carefully nurtured and became a beautiful woman like her mother. The two women, Kamauluaniho and Hina, came to O'ahu to fulfill the mother's promise to give Hina to 'Olopana. The two women, with two servants, arrived at Pāhonu, Waimānalo.

At that time, the whole island of O'ahu was kapu because 'Olopana's heiau (named Kawa'ewa'e) was under construction in Kāne'ohe. A subject of 'Olopana told the travelers that O'ahu was kapu—no canoe was supposed to land. Another subject ran to 'Olopana in Kāne'ohe and reported to the chief, "A canoe

from Maui has arrived with two servants and two women—two beautiful women.” The chief told him to return and kill the servants, but bring the women to him; he thought the beautiful women could become wives for his younger brother, Kahiki‘ula.

The man went back to the canoe, killed the servants, and brought the women to the chief, who asked them, “Why have you two come to O‘ahu?”

Kamauluaniho answered, “I promised my daughter here she would be your wife.” ‘Olopana looked at her and saw she was beautiful.

He replied, “Let her marry my younger brother.” Kamauluaniho agreed to the match.

Kahiki‘ula and Hina were told they could sleep together. They went to Kaluanui to live. However, this match was not right in Hina’s mind; her mother had promised her to ‘Olopana, not Kahiki‘ula. When Kamauluaniho heard Hina protest, she became angry at her daughter.

But Hina told her mother: “This is not ‘Olopana, the person you promised would be my husband.”

Kamauluaniho replied, “You’re right. But ‘Olopana arranged for you to sleep with this man, his younger brother.”

Hina and Kahiki‘ula slept together and she gave birth to two daughters, Keaokiikii and Keaokauikalaeomakahaloa, who both died. Later, Kaikihonuakele, a son, was born.

‘Olopana remained in Kāne‘ohe for a while. Then he felt a longing to see his younger brother Kahiki‘ula and went to visit him in Kaluanui. There he slept with Hina, who gave birth to Kekeleiaiku. Then Kahiki‘ula and Hina slept together again, and she gave birth to Kamapua‘a.

Kamakau’s *Tales and Traditions of the People of Old* contains a different genealogy of the Kamapua‘a family (111):

Kalana-nu‘u-nui-ku-amaomao, Humu, and Ka-maunu-a-niho are said to have come from Kahiki and to have landed at Kahahawai in Wai-he‘e, Maui, and to have lived mauka of Wailua. Ka-maunu-a-niho became the wife of Kalana; Humu returned to Kahiki. Hina was born to Ka-maunu-a-niho and Kalana—the Hina who married the Kahiki chief ‘Olopana who came to live on O‘ahu.

The heiau of Kawa‘ewa‘e in Kāne‘ohe, O‘ahu, belonged to him. His younger brother was Kahiki‘ula. ‘Olopana and Hina had Kahiki-o-honuakele, and Hina and Kahiki‘ula had Kelekele-aiku and Kama [Kamapua‘a]. They all had Kahiki names because they came from Kahiki—not Kahiki Bolabola, however, but from the Kahiki called Keolo‘ewa, Hā‘enakula‘ina, and Kauaniani. Where these lands were is unknown; perhaps they were in Ke‘e-nui-a-Kāne.

2. The pig god was associated with Lono, the god of agriculture, and with farming and fertility. This was based on the perception that pigs root in the earth, like a farmer (Charlot 20-21). Charlot points out that the pig-god has the attributes of pigs: big, strong, gluttonous, bristly, noisy, agile, sharp-eyed; also a loner, a wanderer, a trespasser who could be aggressive and destructive; and sexually potent (13-26). Various episodes in his tradition depict him as struggling to become more “human.”

3. This chant reveals all the different body forms of Kamapua‘a.

4. Kahiolo gives the following list of O‘ahu’s “wai”-lands given to Lonoaohi: “Waialua, Wai‘anae, Waimānalo, Waikele, Waipi‘o, Waiawa, Waimano, Waiau, Waimalu, Waikīkī, Wai‘alae, Wailupe, Waimānalo 2, Waihe‘e, Waiāhole, Waiale‘e, and so on.”

These were the best taro lands on O‘ahu: “When Kamapua‘a’s parents, Hina and Kahiki‘ula, realized how many choice sections of land with water was given to the kahuna, they complained. His older brothers and grandmother, however, did not complain; they agreed that the kahuna should have all these lands, and that the rest of the lands of O‘ahu were theirs.”

5. Both the Fornander and Kahiolo versions contain more incidents from the life of Kamapua‘a. The Kahiolo story continues on with the episodes summarized below:

Hina and Kahiki‘ula moved to Moloka‘i because Kamapua‘a had given away all the “wai”-lands of O‘ahu. Kamapua‘a swam to Moloka‘i in his fish form (the humuhumunukunukuapua‘a, or trigger fish; the sea form of the pig). He told them to return to O‘ahu.

Kamapua‘a went to Kahiki, the home of his great grandmother Humahuma. He married Kekaihaakuloulaniokahiki, the daughter of the chief Koea, then defeated a rival chief named Lonokaeho from the other side of the island.

On the way back to Hawai‘i, he fought with and defeated the giant dog Kū‘ilioloa.

Arriving on the Big Island of Hawai‘i, he traded insults and fought with Pele. As he was about to marry her on a lava field, a bunch of supernatural bananas enticed him away. He chased after the bananas. To save her brother from being eaten by the voracious pig-man, Kapomailele lured Kamapua‘a to Wailua, Maui, and slept with him. Her husband beat him with a canoe paddle until he realized that it was Kamapua‘a.

Kamapua‘a continued on to Moloka‘i, where he got news from O‘ahu: his brother Kekeleiaiku was dead, his parents had gone to Kaua‘i, and O‘ahu had been taken over by some usurpers.

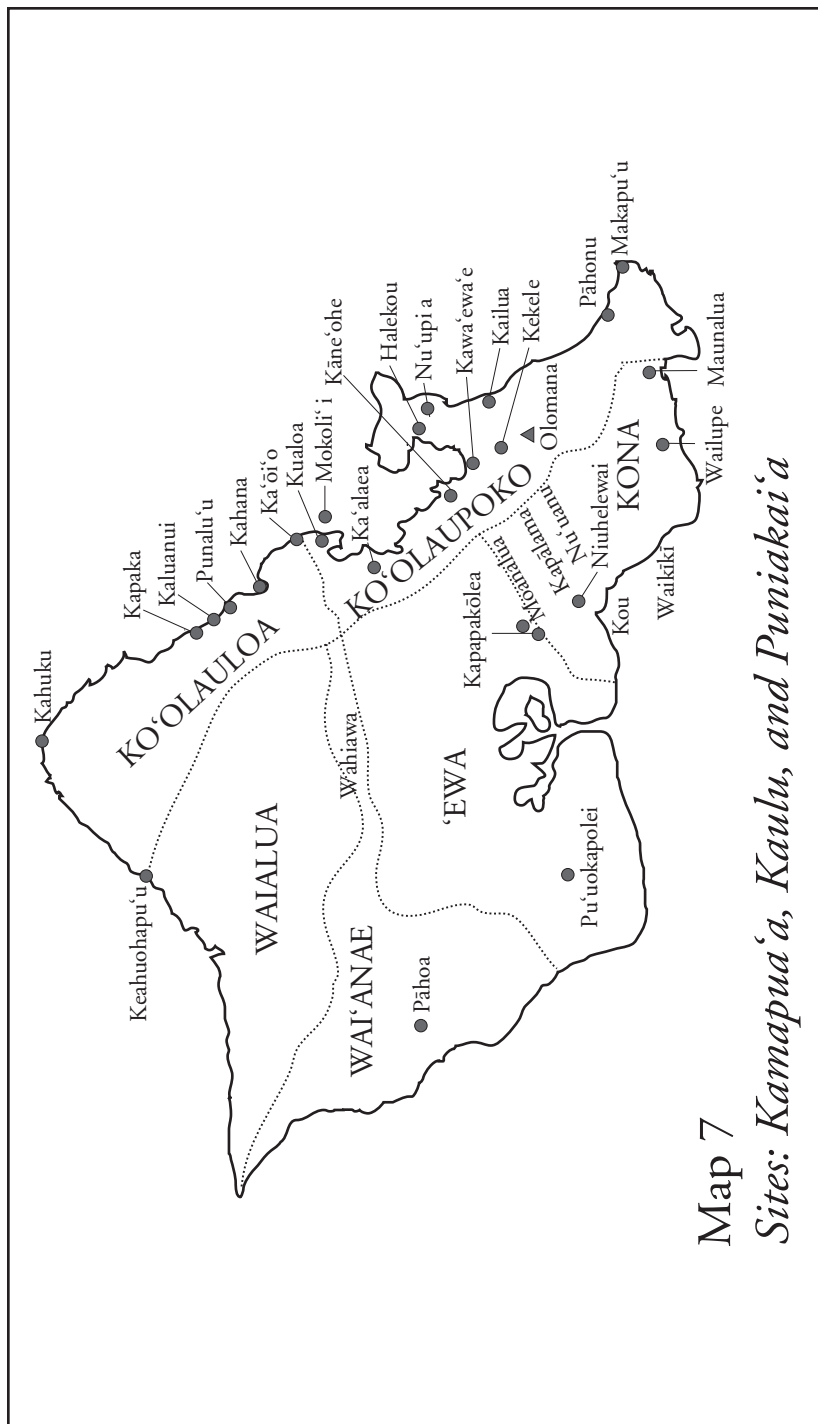
Arriving on O‘ahu, he devoured all the bananas in the plantation in Kalua‘ōlohe (in Pālolo Valley) belonging to the O‘ahu chiefs. At Pu‘uokapolei, he found his grandmother living in poverty. He ate all her sweet potatoes, then visited the hut of some fishermen and ate all their poi and bananas. He revived his dead brother Kekeleiaiku, whose spirit was wandering around the desolate plains of Pu‘uokapolei. Then he went and demanded fish from those who ruled O‘ahu; only Lonoawohi’s two sons Kapua‘ahiwa and Kapua‘aolomea gave him fish. Kamapua‘a then killed and ate the stingy chiefs and reconquered O‘ahu. On his way back to ‘Ewa, he straightened the humpback of Kuolohela by throwing a stone at it.

Kamapua‘a reaffirmed the right of Lonoawohi’s two sons to the “wai”-lands of O‘ahu, and gave the remaining O‘ahu lands to his grandmother and the brother he revived. Then he continued onto Kaua‘i to seek his parents.

On Kaua‘i, he married the two sisters (or daughters) of Kaneiki. After Kaneiki fed him, Kamapua‘a defeated the warriors of Makali‘i, who had fled O‘ahu after the defeat of ‘Olopana and settled on Kaua‘i. Makali‘i acknowledged Kamapua‘a’s superiority by chanting in honor of Kamapua‘a, so Kamapua‘a spared his life and allowed him to live on Kaua‘i.

Kamapua‘a went next to Waiahulu, where he married again.

After he became sick with dropsy, his wife deserts him, but his parents-in-law and brother-in-law took care of and fed him. He sent his parents-in-law to ask for some fish from his mother Hina, but Hina refused, believing that the request could not have come from her son Kamapua‘a because of a rumor that he had been killed by Pele. Angry, Kamapua‘a appeared to his family and sat on, then trampled his mother, his father and his older brother Kaikihonuakele. After his anger subsided, he lived peacefully with them until he felt an urge to return to Kahiki. He revealed all of his bodily forms to his parents, then swam back to Kahiki in his fish form. His father-in-law Koea wanted to prevent his further wanderings so he cut Kamapua‘a’s scrotum. Thus Kamapua‘a remained in Kahiki, and after his death, he “became a mountain with tree and forests growing all over.”



Kaulu

Demi-god of Ko‘olaupoko

Kūka‘ōhi‘alaka was the father and Hinaulu‘ōhi‘a was the mother of three boys. Kaeha was the first-born, Kamano the second, and Kaulu the last-born.¹ Kailua in K‘oolaupoko was their birthplace. Kaeha, the oldest, loved and cared for Kaulu; Kamano hated and mistreated Kaulu. Kaulu stayed in his mother’s womb five years before he was born because he heard Kamano threaten to kill the next born child. When Kaeha heard this, he asked Kamano: “Why should you kill the next child?” When Kaulu heard Kaeha’s reply, he said to himself: “You will save me at birth, and I will save you later on.”

Kaulu was born in the form of a piece of rope. Kamano saw that the newborn did not have a human form and said: “If you had a human body, I would kill you.”

Kaeha took up the piece of rope and put it up on a shelf, where it remained unnoticed for a month. Kaeha in the meantime was carried off by akua to a place in the sky called Lewanu‘u (where birds fly) and Lewalani (where the stars are). The gods Kāne and Kanaloa lived there.²

Kaulu remained on the shelf until his body took on human form. When he awoke, he looked around the inside of the house and saw that his oldest brother Kaeha was missing. He went out of the house and looked up in the sky. He saw his brother had been carried away by the akua to Lewanu‘u and Lewalani, so Kaulu followed after him.

Coming to where the heavy surf was beating on the shore, Kaulu asked: “Ē big surf, are you strong?”

The surf replied: “Yes.”

Kaulu asked: “How strong?”

“I strike from above, and when I catch someone, I toss him about,” said the surf.

Eight waves then struck Kaulu, but he remained standing.

Kaulu then called to his hands, “Ē Hakaukahi, my right hand, and Limapaihala, my left hand.”³

“What is it?” replied his two hands.

“Strike below, strike above.”

Kaulu then broke the surf into small waves, and thus the surf remains till today.

He then continued on his way until he met other spirits (kupu), the small and large ocean swells. He said to them: “You only make the ocean white with foam, you aren’t very strong.”

The waves replied: “We are strong and brave.”

A fight began and Kaulu smashed the ocean swells; thus, they are small today.

After this he continued on his way until he met Kū‘īlioloa, a giant dog that guarded the land and the sea. Another battle was fought in which Kū‘īlioloa was torn to pieces, so dogs are small today.⁴

When Kaulu arrived in the land where his brother was living, he approached the house and hid himself in the leaves of a loulu palm tree. At dusk that evening, the akua told Kaeha: “Let’s prepare some ‘awa.” They got some ‘awa and prepared it to be pounded. After Kaeha pounded a sufficient quantity, he went outside to cool himself. Kaulu came out of his hiding place and met his brother. Kaeha asked: “Who is this little fellow?”

“I’m Kaulu, your youngest brother, whom you placed on the shelf. I love you, so I came to look for you.”

Kaeha then said: “Let’s go and drink ‘awa with the akua.”

Kaulu said: “Yes, tell the akua to drink their ‘awa first, and you will take yours after them. But before you drink yours, offer a little to me as your god by saying: ‘Here is our ‘awa.’ Then I’ll shout: ‘Drink it, but let me have the intoxicating portion.’”

After this conversation, Kaulu returned to hide in the palm leaves, while Kaeha returned to the house to join the akua in ‘awa-drinking. When Kaeha entered the house, the akua said to him: “Drink your ‘awa first.”

Kaeha replied: “No, you drink yours first.”

After the akua then drank theirs up, Kaeha said to the akua: “Now be quiet while I drink my ‘awa.” Kaeha then took his cup of ‘awa and offered up a drink to Kaulu: “Here is our ‘awa.”

Kaulu shouted out from the palm tree, “Drink it, but let me have the intoxicating portion.”

When the akua heard this, they began pinching one another and said: “What a wonderfully loud-voiced god you have, Kaeha!”

Because of this trick played by Kaeha and Kaulu, Kāne and Kanaloa

were puzzled, so they sent Kōlea (golden plover) and his mate to fly up to Makali‘i to inquire about the loud-voiced god of Kaeha. When Kōlea and his mate arrived, Makali‘i asked them: “What brings you two here?”

“We’ve been sent by Kāne and Kanaloa to ask you about the loud-voiced god that calls out from the darkness.”

Makali‘i replied: “That’s Kaulu, the youngest brother of Kaeha. He is all-powerful and strong, and he’s hiding in the palm leaves.”

When Kōlea and his mate reported to Kāne and Kanaloa what Makali‘i had told them, the akua went and searched for Kaulu in the palm leaves, but couldn’t find him.

The akua continued to get intoxicated on ‘awa every night. One night Kaulu got some large stones and placed them where the akua slept at night. In the middle of the night the akua woke up and bumped their heads against the stones.

The akua were angry and tried to find fault with Kaeha so they could condemn him to death. One day they said to Kaeha: “You must find your own food now, as you’ve eaten all of ours.” So Kaeha was forced to look for his own food.

When Kaulu saw Kaeha looking for food, he took Kaeha with him and flew to Manowaikeoo, a land owned by Kāne and Kanaloa where all the food of the akua was raised. The place was guarded by two pairs of men—Uweliki and Uweleka and Maalaka and Maalaki. Maalaka and Maalaki saw Kaulu and Kaeha coming, so they dug a deep, steep trench and Kaulu and Kaeha fell into it. When Kaulu saw that they were in trouble, he called out:

Ē Kaulu ē, dig down;

Ē Kaulu ē, stretch out;

Ē Kaulu ē, double up.

Four singles, Four doubles.

Kaulu got out of the trench and grabbed Maalaka and Maalaki, saying: “I’m going to kill you two.”

They answered: “If we’re killed, no one will guard this land.” Kaulu let them go. He and Kaeha continued on their way until they found Uweleki and Uweleka on the opposite side of the land. These two guards asked: “What brings you two here?”

Kaulu replied: “The bounty of this land.”

The guards saw that Kaulu was a very small boy. They didn’t think

he could carry very much, so they allowed Kaulu to have all he wanted. Kaulu took all he could find and ate up all the things he could lay his hands on: the vegetables, the fish, the pigs, the chickens, everything that was growing, everything that had been planted. After Kaulu took all that he could find, he flew up and blocked the sun, causing darkness to come over the land. The two guards begged Kaulu to give them back some of the food so that they could raise more. He gave them one taro top, one potato leaf, two hogs, two chickens and so on.

Kaulu and Kaeha returned to Kāne and Kanaloa and offered them all the food. The two gods were surprised by all this food, which was just like the bounty of Manowaikeoo. They sent Kōlea and his mate to Makali‘i to ask him where all these good things came from. Makali‘i told them that Kaulu had invaded Manowaikeoo and stolen the food. The messengers reported to Kāne and Kanaloa what Makali‘i said.⁵

The akua were very angry with Kaulu and Kaeha, so they enticed Kaulu to go surf-riding. When the two brothers arrived where the surf was breaking, the akua called on all the sharks to capture Kaeha and offer him as sacrifice to their king, Kūkamaulunuiākea. This was a huge shark; no one could see his whole body. When his mouth was opened, the top jaw reached the sky while the bottom jaw touched the bottom of the sea; his body was entirely covered with coral.⁶

As Kaeha came near the shark, he was swallowed whole and carried away. When Kaulu discovered his brother was missing, he asked the akua where his brother had gone. They replied they didn’t know. Kaulu suspected he had been killed. He went to the seashore, stooped down and drank up the sea, so that all the fish were stranded on the dry bottom. Kaulu then began to search for his brother in all the different kinds of fish—the manō (common shark), the niuhi (tiger shark), the lālākea (white-finned shark), and the hīhīmanu (stingray). He searched the four corners of the sea, but couldn’t find his brother, so he flew up to Makali‘i to ask about the whereabouts of Kaeha. He found the god lying on his back, face up, and pinched him near the groin, saying: “You’re dead, Makali‘i, unless you tell me where my brother is.”

Makali‘i replied: “Your brother has been swallowed by a shark.”

“Which shark?”

While Kaulu questioned Makali‘i, Kō‘ele‘ele (“Crack of Thunder”), a younger brother of Makali‘i, came with a large rock called ‘Ikuwā (“Noisy, thunderous”), which was larger than the island of Maui.⁷ Kō‘ele‘ele was full of wrath and very strong. He heaved the rock above

Kaulu, but Kaulu caught it with his poi finger and held it up, saying: “‘Eā, your rock is harmless.”

When Kō‘ele‘ele saw this, he ran away.

Kaulu then asked of Makali‘i: “Tell me which shark swallowed my brother and also where the shark lives.”

Makali‘i looked down, but he was unable to see anything below, so he chewed some kukui nuts and blew the oily substance over the atmosphere beneath them [which caused it to become clear]. He saw the shark that had swallowed Kaeha and pointed it out to Kaulu: “It’s the one overgrown with coral.”

Kaulu went and asked the shark: “Have you seen my brother?”

Kūkamaulunuiākea, the king of the sharks, replied, “I’ve swallowed him; he’s now inside me turning into shit.”

Kaulu asked the shark: “Are you strong?”

“Yes, my upper jaw reaches the sky and my lower jaw touches the bottom of the sea.”

Kūkamaulunuiākea then opened its mouth to show off. Kaulu propped open the mouth with a stick and called for his brother to come out. Kaeha came out. His hair had all fallen off, making him bald. Then Kaulu killed Kūkamaulunuiākea, and shark’s spirit flew up to heaven and turned into Ka I‘a (“The Fish,” or Milky Way).

Kaulu and Kaeha returned to shore, Kaeha in front and Kaulu behind. Kaulu vomited out the sea water. Because of this, sea water became salty, and remains so till today.⁸

When the akua saw Kaulu and Kaeha returning, they said to themselves: “Kaeha has survived.”

After this the akua again tried to kill Kaeha by inviting him to go and play on a swing (lele koali). They led him to a place where a swing was rigged up, and told him: “You take the first ride; we’ll toss you about on the vine.”⁹

Then Kaulu arrived and said to the akua: “‘Eā, why don’t all of you ride the swing together first; I’ll pull the rope for you. Where I come from, one person remains above on the branch and pulls the swing for those below. It’s fun!”

Kaulu climbed above, and after all the akua got on the swing, he cut the rope and they fell to their deaths.

The remaining akua tried one last trick to get rid of Kaeha. They invited him to go rod-fishing with them. On this fishing excursion they killed Kaeha and hid him in the shell of an ‘opihi—the kind that clings

tightly to smooth boulders. Missing Kaeha again, Kaulu went in search of him. He found him in the ‘opihi, but he couldn’t pry the ‘opihi off the rock, so he pissed on the ‘opihi, and released Kaeha. His urine caused all the ‘opihi of this kind to become bitter (‘awa‘awa) to this day; it is called ‘opihi ‘awa. This ‘opihi, which is found clinging to the rocks at low tide, is also called “kūkae” (“shit”).

After Kaulu brought Kaeha to life, they returned to O‘ahu. They arrived at Kapapakōlea in Moanalua. Kaulu left Kaeha there and continued on to Kapālāma in search of Haumea. Haumea was a female akua that lived at Niuhelewai, O‘ahu.¹⁰

When he arrived, he found Haumea asleep. Kaulu called out: “Ē Haumea, why don’t you get up and cook your food. After that, let’s fight.”

When Haumea sat up, Kaulu leaped up into the sky to Makali‘i, who asked him: “What do you want, ē Kaulu?”

“I’ve come for your nets. Give them to me so I can kill Haumea.”

Makali‘i gave Kaulu two nets (kōkō)—Maoleha and its mate.¹¹ Kaulu then returned and found Haumea asleep again. He surrounded the house with the nets, after which he called out to Haumea: “Are you going to continue sleeping? Why don’t you get up and fight?”

Haumea woke up and tried this way and that to get out of the house, but she was trapped inside by the nets. Kaulu began to run around the house. Haumea tried to get out and grab him and was entangled in the nets. Kaulu then killed her and went back for Kaeha. They returned to Kailua, O‘ahu, their birthplace, where their parents still lived.¹²

Lonokaeho, the king of Ko‘olau at this time, lived in Kailua. He had a very prominent forehead (lae ‘oi)¹³ and was called Pi‘okeānueue (“Arch of the rainbow”). Soon after Kaulu returned to Kailua, he went to the king’s house and asked the attendants: “Who is that man with the furrowed brow (lae lapalapa)?”

“Lonokaeho,” replied one of the attendants. Then they went and told Lonokaeho: “This youngster has insulted you.”

“What did he say?”

“He said, ‘Who is that man with the furrowed brow?’”

Lonokaeho said to Kaulu: “To dare to come here, you must be strong.”

Kaulu replied: “I have a little strength, not much.”

Lonokaeho's forehead then rose up to heaven and came down to kill Kaulu; but Kaulu chanted:

Ē Kaulu ē, dig down;
Ē Kaulu ē, stretch out;
Ē Kaulu ē, double up.
Four singles, Four doubles.

Kaulu's hands then asked: "What is it?"

Kaulu replied: "Hold up what is above; hold down what is below."

Lonokaeho's forehead was held down to the ground. The 'ōhi'a trees and the grass grew over it and thus Lonokaeho died on that famous hill of Olomana, which stands to this day.¹⁴

Kaulu then proceeded on to Ka'ō'io point at Kualoa, where Mokoli'i was living, an evil wizard (kupua 'ino) in the form of a rat. No one who came within his reach was spared; all were eaten. He sat and watched by the wayside for people, then cunningly coaxed them to come nearer.

When Kaulu arrived there, Mokoli'i asked him: "Where are you from?"

"From here."

"Yes, you will be my meal today."

"Only if you are strong."

Mokoli'i then leaped at Kaulu like a sudden storm, and held him with his teeth. Kaulu flew up with Mokoli'i, and when they got into the blue sky he dropped Mokoli'i, breaking him into pieces. Mokoli'i died, and the place became the property of Kaulu. (Mokoli'i is a small islet off Kualoa.)¹⁵

Kaulu and Kaeha lived together until the death of Kaeha, when Kaulu took a wife named Kekele, a very handsome woman, without bumps or defects, whose breath and skin were as fragrant as 'inamona (a relish made by crushing cooked kukui nut meat and mixing it with salt). She was a very quiet woman. She was fond of hala, maile, 'ie'ie, and all other fragrant leaves. When she retired at night she used to sleep with her hala wreaths and would wear them until they were dried up; therefore the hala trees at Kekele were planted for her and still grow there today. Kaulu and Kekele lived as husband and wife until their death, without having any children.

Notes

“Kaulu” is found in Hawaiian and English in Fornander, Vol. IV, (522-533; referred to as Version 1 in the following notes) and in Vol. V (364-371; referred to as Version 2 in the following notes). Kamakau published a chant about a voyaging chief named Kaulu, also from Kailua, O‘ahu, and perhaps the actual person on whom the mythical hero of this story is based: “It is said that [Kaulu] traveled throughout Kahiki, saw all the kingdoms of the world, and saw the whirlpool Manawaikaio‘o. It was he who brought the edible dirt, lepo ‘ai, to Kawainui in Kailua, O‘ahu.” (*Tales* 92-3).

1. Kūka‘ōhi‘alaka and Hinaulu‘ōhi‘a are gods of the forest, associated with the ‘ōhi‘a tree. “Kaulu” means “to grow, to increase, to spread, to protect,” all of which are properties of this protective fertility god.

2. In Version 2, Kaulu’s brother is named Kaholeha; Kāne and Kanaloa take him to the island of Kuaihelani against his will.

3. In Version 2, Kaulu’s right hand is named Limakaukahi.

4. In Version 2, Kaulu encountered other enemies during a voyage to the land of Kuaihelani—Keaumiki and Keauka (ingoing and outgoing currents) as well as some ghosts.

5. Makali‘i is a name of a month at the end of the year and the name of a cluster of stars, the Pleiades, which appears in the east at sunset at the end of the year, when the makahiki, or harvest festival began in ancient Hawai‘i. Makali‘i is also the name of a stingy farmer who was noted for gathering up all the food plants in a net and keeping them from human beings, suggesting allegorically the end of the year when plants are no longer producing fruits and vegetables. Kaulu, or “growth,” a god of fertility and a provider, takes food from the garden of the gods, which is always productive.

6. In version 2, the name of the shark is Kalake‘enuiakāne.

7. ‘Ikuwā (“Noisy, thunderous”) is the name of a month at the end of the year.

8. Version 2: “When they were ready to come away, Kaulu said to his brother: ‘You go on ahead, I will follow behind.’ Kaulu then urinated and the sea was restored to its former condition. But it was bitter and has smelled bad to this day; it was not so before.”

9. The Hawaiian swing was a single rope, usually a cord of twisted koali (morning glory vine). The name of the game “lele koali” means “swinging vine.” The word “kā,” translated here as “toss,” also means “to snare” or “to kill”; thus “we’ll toss you about on the vine” contains a pun: “we’ll kill you on the vine.”

10. Haumea, sometimes identified with Papa, or the Earth mother, and with fertility, also has a negative aspect as a cannibal spirit: “No one who fell in her way was saved; all were eaten up” (Version 2, 368). She is associated with famine in one tradition (Beckwith *Mythology* 289-290).

11. Kōkō was a net for carrying or hanging a calabash.

12. Version 2: Kaulu returned with the nets and he again found Haumea asleep. Kaulu then surrounded the house with four thicknesses of real fish nets and two thicknesses of the nets of Makali‘i, Maoleha and its mate. When Kaulu saw that the house of Haumea was completely encompassed with nets, he called out in a loud voice:

Wake up, Haumea,
It’s daylight, the cock has crowed,
Darkness has fled,
Makali‘i [the Pleiades] has risen.
Here I am, Kaulu,
Your opponent. You must wake up.

When Haumea heard the call, she woke up and looking about saw that she was entirely surrounded with nets. She then began to tear them with her teeth. After cutting through four fish nets, she came to the nets of Makali‘i, Maoleha, and its mate. Haumea was unable to cut these nets, and became so entangled and exhausted that she went to sleep. While she was asleep, Kaulu set the house on fire, which consumed Haumea, killing her.

13. Cf. Maha‘oi, “sharp temple”—“to thrust forward one’s temple,” “to be rude or insolent.”

14. Version 2: “The first forehead then came down, the one of sharp rock, but Kaulu dodged it, so it missed him and struck the ground. The ‘ie‘ie and the maile vines crawled over and covered it, which prevented it from getting up again. When the forehead tried to get up it was unable to move. In the same way all of the other [seven] foreheads of Lonokaeho were overcome, and Kaulu thereby came to possess all of Ko‘olau.”

15. This story of Kaulu’s fight with Mokoli‘i is from version 2. Another tradition says that Pele’s sister Hi‘iaka killed Mokoli‘i, identified as a mo‘o, or lizard, rather than a rat (Emerson 91). The coastal plain around O‘ahu narrows near Kualoa; it was a place where tradition warned travelers to be wary, as they might be ambushed, robbed, and killed there.

Puniaka‘ia

Nu‘upia was the father, Halekou the mother, and Puniakai‘a, the son; their ‘āina was Kāne‘ohe. The parents were ali‘i of Ko‘olaupoko.¹ Puniakai‘a was very good looking, without blemishes or deformities, his back, front, and sides straight like the pali.

Puniakai‘a wanted to go to the beach one day to catch a pauhuuhu (a baby uhu, or parrot fish), so his mother took him, and he caught one and named it Uhu-māka‘ika‘i.² He raised it until it was full grown, then set it free to live in the open sea. It was the parent of all fish (ka makua o nā i‘a a pau loa).

One day people from Makapu‘u point to Ka‘ō‘io point in Kualoa were called to go fishing, and Puniakai‘a went along. At the fishing spot, Puniakai‘a called out to Uhumāka‘ika‘i:

Ē Uhumāka‘ika‘i
Come here, come here,
Come, come here, Come, come here,
Here I am, Puniakai‘a,
Bring all of the fish,
The stench will rise on the beach,
The pigs will eat some and leave some,
The dogs will eat some and waste some.³

Responding to the chant, Uhumāka‘ika‘i called all the fish from the depths to the surface of the sea, and they came up onto the beach. The people gathered up the fish, salted some, and gave some away, and still there was fish left, so the pigs and dogs ate the rest.⁴ The news of this great catch spread along the coast and reached Ka‘alaea, a woman whose beauty was without equal in all of Ko‘olau.⁵

Ka‘alaea’s ten brothers arrived first, each in his own canoe, and Ka‘alaea came in the eleventh. They landed on the beach where the fish had come ashore. Ka‘alaea sat on the sand, not wandering around, but calmly watching the men and women gathering fish.

Puniakai‘a saw the beautiful Ka‘alaea sitting there quietly, not a

gadabout like the other women, so he said to his mother Halekou, “Ē Halekou, I am going to get that woman for myself because she is very beautiful, without blemishes or deformities; her beauty is equal to mine.” Halekou agreed, “Yes, she should be your wife; you two are alike in body, goodness, and beauty. Go after that woman for yourself.”

Puniakai‘a approached Ka‘alaea and asked her to be his woman, and she agreed. Then he told her, “When we go before our mother, don’t be bashful; go and sit on her lap.”⁶

They went before Halekou, the mother, and Ka‘alaea sat on her lap; in a little while, Halekou ordered the men to load fish into the ten canoes of Ka‘alaea’s ten brothers, just as all the other canoes that came had been loaded. Thus, the wealth of fish was a valuable tribute to all the people, and Halekou paid tribute to Ka‘alaea, as did Nu‘upia, the father, and Puniakai‘a. Ka‘alaea only gave herself as a gift, but this gift was greater than the gifts of Puniakai‘a and his parents.

When the gift-giving was over, Ka‘alaea returned home with her brothers and parents. Then Puniakai‘a asked Halekou if he could go and live with Ka‘alaea, and she replied, “Ē my child, listen, when you go to live with your wife, you will be treated cruelly and return home shortly.”

After Halekou spoke to her son, Puniakai‘a went to Ka‘alaea’s place and the two of them lived together as man and wife. At meal times Puniakai‘a’s brothers-in-law prepared the food, and Puniakai‘a sat on the lap of one of them while they fed him. This treatment continued for a long time; Puniakai‘a just ate and slept with his wife.

One day while they slept, an aunt of Ka‘alaea came by with some people going crabbing. This aunt said, “Ē Ka‘alaea, wake up and go crabbing with us. What do you do all day? You only sleep, wake up, pick the dried mucous out of your eyes, catch flies, and eat!” While she was talking, Puniakai‘a was watching from beneath the soft, gauzy kapa covers. The aunt didn’t know he was awake and listening.

Puniakai‘a was very angry at her words, so he sulked and refused to answer his brothers-in-law, or to eat with them as before. The brothers-in-law wondered why he was sulking. Puniakai‘a stayed in bed night and day for three weeks, so the brothers-in-law assembled all the men, women, and children in one place, and asked them, one by one, who had insulted Puniakai‘a. No one confessed.

Then they asked Puniakai‘a who had insulted him, and he told them, “Our aunt insulted me. One day while my wife and I slept, this aunt came with some others and said ‘Ē Ka‘alaea, wake up and come crabbing with

us. What will you gain by just sleeping, getting up, picking the dried mucous out of your eyes, catching flies, and eating?’ While she said this, I was lying down, peeking through the gauzy kapa covers, and I became very angry.”

When the brothers-in-law heard this, they ordered the aunt beaten to death. Puniakai‘a returned home to his mother. Halekou asked him what had happened, so he told her. She cried out, “See! I told you that you would be treated cruelly at your wife’s house, and now you know.”

After a few days, Puniakai‘a set out to visit Kaua‘i. He went to Ka‘ena Point in Wai‘anae where some people sat lashing a canoe, preparing to go to Kaua‘i. Puniakai‘a asked them, “Where are you going?”

“To Kaua‘i,” they answered.

“May I come with you?”

“Why not? It’s a canoe.”

They let Puniakai‘a join them because they saw he was handsome. They landed at Wailua, Kaua‘i, where a female ali‘i lived. She desired the good-looking Puniakai‘a for a husband, not caring whether he was wealthy or not. And here, this woman already had a husband, a putrid one, who lived on the other side of Kaua‘i.

After they lived together for a while, Puniakai‘a went with his wife to the beach and met two men preparing to go fishing. Puniakai‘a asked them, “What are you going to catch?”

“‘Ō‘io (bonefish); we will get two kāuna (two fours, or eight), not much more.”

Puniakai‘a said, “Well, I can bring fish from the open sea to shore, from the depths to the surface, so the people can gather some up, leave some, salt some and let the rest rot; the pigs and dogs will eat some, and waste some.”

The men replied, “You lie, we have lived here all our lives and have never seen such a run of fish.”

They argued about who was right; then Puniakai‘a said, “Let’s bet. I will wager my life against four large ahupua‘a (a land division), one for my back, one for my front, and two for my sides.”

The fishermen agreed to the bet and give Puniakai‘a fifteen days to bring in the amount of fish he claimed he could: if the fish did not appear within the fifteen days, Puniakai‘a would lose; if the fish appeared, he would win.

While Puniakai‘a dallied at home, eleven days passed, and only four

remained before he would lose the bet. Then some men from Wai‘anae and Kaumakapili (in Honolulu) began preparing some canoes to return to O‘ahu, so Puniakai‘a told them, “Those of you from Wai‘anae may return there, but the two of you landing to Kaumakapili, go up to Nu‘uanu and look down toward Kāne‘ohe Bay for the open door of my house. Go there, where my mother Halekou will be, and say her son Puniakai‘a told you two to tell her to go and call the fish Uhumāka‘ika‘i to come with all the fish to Kaua‘i, or else in three days Puniakai‘a will be baked to death in an imu.”

The canoe left; during the voyage, it was aided by Keaumiki and Keauka, gods of the tides and winds and friends of Puniakai‘a, so the men were able to reach Kou that evening. The men from Wai‘anae had decided not to stop at home because of Puniakai‘a’s urgent request; they paddled till they ached—all to save his life.

After landing at Kou, the crew left the canoe and went up to Nu‘uanu and looked down toward Kāne‘ohe Bay, where the door of Puniakai‘a’s house was open. They went down the pali, passed through the hala groves of Kekele,⁷ and arrived at the house in Kāne‘ohe where Halekou, Puniakai‘a’s mother, was sitting on a pile of mats.

They greeted her and she greeted them. Halekou asked, “What brings you here?”

“We have a message from your son.”

When Halekou heard this, she wept, as did all the ali‘i and maka‘āinana. She cried out, “Oh! we thought Puniakai‘a was dead—but no! What did he say?”

“He told us to come and tell you to call the fish Uhumāka‘ika‘i to bring all the fish in the sea to Kaua‘i because he has a bet with the ali‘i of Kaua‘i; if fish appear within fifteen days, Puniakai‘a will live; if not, he will die. This is the twelfth day, so only three days are left.”

“Perhaps the fish won’t obey me—it may only obey my son; but I will try to call it and ask for its help,” she replied.

Halekou rewarded the messengers with one ahupua‘a, one kapa house, one food house, one fish house, and one sleeping house; and after receiving these gifts, the messengers decided to remain in Kāne‘ohe, promising they would die for Puniakai‘a and not abandon him.

Halekou went with all the ali‘i to the place where Uhumāka‘ika‘i swam free, the fishpond at Nu‘upia, which is still there today. Halekou called out “Come here, come here, call all the fish, O Uhumāka‘ika‘i, from Kona (leeward) and Ko‘olau (windward), to Kaua‘i, where your

master is. Don't dally, don't delay, or your master will die in an imu." When she finished calling, the sea stirred, and Uhumāka'ika'i floated up below Halekou, who reached down for it as it came up and kissed it and let it go, saying, "Go quickly, or your master will die."

On the fourteenth day, the ali'i of Kaua'i prepared an imu, along with firewood, rocks, and ti-leaf coverings, so they could roast Puniakai'a the next day. That night, the fish traveled from Kona and Ko'olau, heading for Wailua. On the fifteenth day, Puniakai'a returned to the coast with his Kaua'i wife and sat at the beach headland, watching for his pet fish, Uhumāka'ika'i.

The night before during his sleep, Puniakai'a had a dream in which he heard his fish say: "Here I am, Uhumāka'ika'i, coming. Why did you abandon me and go alone to a strange land? No love for me? If I hadn't heard about your danger, you might have died!" Puniakai'a woke suddenly and thought about the meaning of the dream. He fondly remembered Uhumāka'ika'i.

At daybreak he looked toward the sea, and saw it had turned brown with fish from the surface to its depths. Then Uhumāka'ika'i passed below him and he reached down and held the fish fondly, kissed it, and chanted gently, "'Ū,⁸ I didn't intend to leave you; when I left, I was just going to see the sights around O'ahu, then return to you, but I ended up staying here on Kaua'i, so you almost didn't find out about my mortal danger. If you hadn't come, I would have been killed!" Puniakai'a released Uhumāka'ika'i; then all the fish came ashore at Wailua; the water was filled with fish, from the deep sea to the dry sand. The people of Wailua and the ali'i who had bet with Puniakai'a agreed Puniakai'a had won. Puniakai'a gave all of Kaua'i to the owner of the canoe who had brought him from O'ahu, and the owner remained on Kaua'i as its ali'i, while Puniakai'a returned to O'ahu with his Kaua'i wife.

Notes

This story of Puniakai'a has been translated by Esther T. Mookini from the Hawaiian in Fornander, Volume 5, 154-163. Puniakai'a means "fond of fish" or "devoted to fish." Like Puniaki (in Moke Manu's legend of 'Ai'ai), Puniakai'a is criticized for laziness, but later proves his ability as a provider by bringing ashore a huge catch of fish.

1. Nu‘upia and Halekou are two fishponds on Mōkapu Peninsula in Kāne‘ohe, Ko‘olaupoko.

2. Uhu are found along all shores of Hawai‘i and travel in schools. The school moves along behind a leader, sometimes in single file, sometimes in double file. The term for this formation is uhu-holo, or uhu-māka‘ika‘i (“roving or sightseeing parrot fish”) (Titcomb 149).

3. Cf. this farmer’s chant to Kāne (from Kamakau, quoted in Kirch and Sahlins), recited after the planting of a pondfield:

Pause and receive thanks, O god,
O Kāne, O Kāne-of-lifegiving-water;
Here is lu‘au, the first leaves of our taro;
Turn back, and eat, O god;
May my family also eat,
The pigs eat,
The dogs eat.

The fact that pigs and dogs could be fed signified surplus food, i.e., plenty. Kirch and Sahlins point out that pigs and dogs represented a second order of food production, as these animals were raised on the primary foods—fish and vegetables such as taro. As such, pigs and dogs were highly prized and were used as tributes to the chiefs and offerings to the gods (pigs to the male deities, dogs to the female deities, since pork was forbidden to women) (172-3).

4. Kāne‘ohe Bay was known for its swarms of uhu during May, June, and July; a spot on the Mōkapu Peninsula called Keawanui was a noted feeding ground for the fish; stone-walled weirs were used to capture the schools (McAllister 185; Titcomb 149). Makapu‘u was also a noted area for uhu. Kenneth P. Emory, in *Material Culture of the Tuamotu Archipelago*, gives an eyewitness account of the swarming of uhu near shore, similar to the swarming described in the legend of Puniakai‘a: “While I was at Vahitahi in August 1930, the natives called our attention to great schools of parrot fish gathering so close together that they formed an almost solid mass moving slowly toward the lagoon passes, where they were moving out to sea. This, they said, happened every year at this time. The men rushed for their fishing spears, some of the children

brought dry coconut leaves, and, moving slowly in the shallow water, they herded the separate schools to the shore. Surrounded by a semicircle of men, women, and children standing side by side and holding coconut leaves in the water, the fish were blocked from escape. When all were ready, the men speared the fish and flipped them onto the sand, the boys and girls flipped them out with their hands. In a few minutes scores of fish lay flapping on the beach” (193-4).

5. Ka‘ālaea (“the ocher-colored earth”) is the name of a valley and land division between He‘eia and Waikāne on the windward coast of O‘ahu. ‘Alaea, or ocher-colored earth, is highly valued as a dye, a medicine for treating internal hemorrhages, and an element in purification ceremonies. Hawaiians guarded “the smallest piece with the greatest care” (Handy et al., *Hawaiian Physical Therapeutics* 17). Malo notes that ‘ālaea was made kapu by some fishing gods and that some fishermen who looked to these gods as their patrons would stretch “a line about their establishments to keep from entering therein anyone who had these [kapu] things about them; nor would they suffer these [kapu] things to be about their tackle” (208).

6. Only a true son or daughter was allowed to sit on an ali‘i’s lap.

7. Kekele: “The undulating plains in Kāne‘ohe at the foot of Nu‘uanu Pali. It was a few years ago entirely covered with hala trees and the fragrance from the blossoms or ripe nuts of these trees scented the whole plains. It is always referred to in old songs and traditions as the sweet land of fragrance and perfume” (Sterling and Summers 221).

8. A sigh; an exclamation of delight.

Glossary

(Definitions from the *Hawaiian Dictionary* by Pukui and Elbert and other sources; notes on fish from Titcomb)

‘ahi: albacore, or yellow-fin tuna; trolled for with hook and line in the deep sea; 75-200 pounds; in season from May to August; delicious, eaten raw, baked, or dried.

ahāhā: a taunting singsong teasing phrase: Oh! Aha! Shame on you!

‘āheahea: a native shrub.

ahupua‘a: land division extending from uplands to sea.

āhole or **āholehole:** a perch-like fish, 6-10 inches long; silvery gray on top, whitish below; found near shore living in lava or coral caves; delicious; eaten raw, dried, salted, or broiled on hot coals.

‘āina: land, homeland; lit., “that which feeds.”

aku: bonito, or skipjack tuna; 2-3 feet long; caught using a pā; considered the most delicious fish by some Hawaiians; every part was eaten, from head to tail, raw, dried, or baked.

akua: god, spirit, or goblin.

ali‘i: a chief; of the chiefly class.

‘anae: mullet; **‘anae-holo:** “running mullet”

anahulu: a ten-day period.

anana: a fathom; the distance from fingertip to fingertip of a man with his arms stretched out.

‘ape: taro-like plant with large leaves.

‘aukī: stem of a ti plant.

‘aumakua: ancestral or personal god; *‘aumākua* (plural form).

au-wē: Oh! Alas!

‘awa: a shrub; the intoxicating drink derived from the shrub.

‘āweoweo: a big-eyed fish with rough, red or bronze skin; 12-20 inches long; found in shoal waters inside the reef, sometimes in large schools; caught with net or hook and line; good for broiling or drying.

Ē: a vocative preceding the name of the person addressed. “Say there!”
“Hey!”

‘Eā : exclamation—“That’s it!” “Isn’t that so?”

‘elepaio: a native bird; species of flycatcher.

haku: master, lord.

hala: pandanus tree; its leaves, with thorny edges stripped off, were woven into mats, baskets, and hats.

hau: a lowland tree; its soft, light wood was used for net floats and canoe outriggers; the sap and flowers were used medicinally.

heiau: place of worship.

‘ie‘ie: a vine with aerial roots; grows on trees.

‘ilima: native shrubs bearing yellow, orange, green, or dull red flowers; used for leis or to make a mild laxative.

imu: cooking pit; an underground oven.

kāhala: amberjack, six or more feet long; silvery blue with yellow stripe along each side; taken with hook and line in the deep sea; eaten baked or salted.

kahuna: priest or expert; plural: ***kāhuna***.

kala: surgeonfish with a horn on its forehead; named for the seaweed on which it feeds (limu kala); 12-24 inches long; taken in baskets or nets, or speared; it has a strong odor, but is well liked; eaten broiled, baked, or dried.

kalo: taro, the staple food of Hawai‘i.

kapa: bark cloth

kapu: taboo; sacred.

Kau: the hot, dry season, beginning in Ikiiki, or about May and ending in Ikuwa, or about October.

kī: a woody plant; leaves used for capes and skirts or for wrapping food to be cooked in an imu.

kīhei: a piece of bark-cloth worn over the shoulder.

kilu: a game in which a player on one side tossed a small gourd or coconut shell (a kilu) at an object placed in front of each player on the other side. A hit won a kiss; ten hits won the game.

koa: the largest of native tree, acacia koa.

ko‘a, or ***ko‘a kū‘ula***: a fishing shrine or house sacred to the fishing gods (to attract fish, make fish multiply, and insure a good catch; the shrine was a large stone or two, sometimes on a paved platform; or a heap of stones and coral rock near shore.

kū‘ahu: altar or place of worship in a house.

kukui: candlenut tree; its oily nut was burned in torches or chewed and spit on the ocean water to smooth the surface and increase the visibility into the depths.

kupua: demigod; being with supernatural powers.

kū‘ula: a house or shrine dedicated to a fishing god; also a stone used to attract fish. The house was where the fishermen slept before going fishing for certain fish, such as the opelu; the men worshiped the fishing god, purified themselves with a ceremony (see Malo 209-10), and sometimes sought visions of schools of fish or the outcome of the expedition; the men were forbidden to go home and sleep with their wives.

laulele: a weed.

lehua: the red flower of the ‘ōhi‘a tree.

limu: plants living in fresh or salt water.

līpoa: brown seaweed.

lo‘i: ponds for growing taro.

maile: a native twining shrub with fragrant leaves.

maka‘āinana: common people, as opposed to ali‘i, or chiefs.; lit. “people who attend to the land”; the word is a cognate of Marquesan-Tahitian mata‘eina‘a, meaning “land-owning descent group.”

makai: toward the sea.

malau: light double canoes for fishing in quiet water.

malihini: stranger, newcomer, guest, visitor.

māmaki: small native tree; its bark was used to make tapa.

mana: supernatural power, strength.

mānienie: bermuda grass.

manini: a striped surgeonfish; 3-5 inches long; a common, popular reef fish, eaten raw or cooked.

manō: shark.

mauka: on land, this word means “toward the mountains”; at sea, it means “toward shore.”

mele: song, chant, or poem.

menehune: legendary race of small people who worked at night building fishponds, roads, and temples.

moi: threadfish; 18 or more inches long; tawny yellow with light brown stripes; delicious, but not common; reserved for the ali‘i, or chiefs.

mo‘o: mythical water dwelling lizard; lizard or reptile of any kind.

nehu: anchovy; 1-2 inches long; bluish with a silvery band on each side, from head to tail; netted in deep water; eaten raw, pickled, or dried; used for bait to catch larger fish.

noa: freed of restriction, as opposed to kapu, or sacred and prohibited.

noio: noddy tern.

noni: a small tree or shrub of the coffee family, used medicinally.

‘ōhi‘a: a native hard-wood tree with red flowers.

‘ō‘io: bonefish; 2-3 feet long; silvery; popular food fish; travels in schools; caught with nets just inside or outside the reef or breakers.

‘o‘opu: goby fish.

‘ōpae: fresh or salt-water shrimp; the freshwater ones were caught in mountain streams with a basket woven from the air roots of the ‘ie’ie (a woody branching climber).

‘opihi: a shellfish with a conical shell

pā: mother-of-pearl shell; pearl-shell lure; ***pā hī aku***: pearl-shell lure for catching aku.

pakai: a tropical herb.

pali: cliff.

pa‘ū: a woman’s skirt.

pōhaku i‘a: fish stone; a stone which attracts fish.

pōpolo: the black nightshade, a herb used medicinally.

pua‘a: pig.

pueo: owl.

uhu: parrot fish; 1-3 feet long; red or green; found along the shores of all the islands; abundant from May to July; caught with hook and line, in a reef trap, or with a net using a live decoy attached to a string to lure the fish in; delicious; the flesh sometimes eaten dried or broiled, but preferred raw, especially the red variety, mixed with its mashed liver and seaweed.

‘ulu: breadfruit.

ulua: crevalle; up to five feet long and weighing 100-125 pounds; light and dark varieties; caught with hook and line in deep water; eaten raw, baked, or broiled. “The eyes were well liked; stuffed into the belly before the fish was placed in the imu.”

wai: fresh water.

wauke: the paper mulberry tree; the bark was made into a tough tapa used for clothing; it lasted longer than māmaki tapa.

wiliwili: a Hawaiian tree; the wood is very light and was used for surfboards, canoe outriggers, and net floats.

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